

THE GLOWWORM:

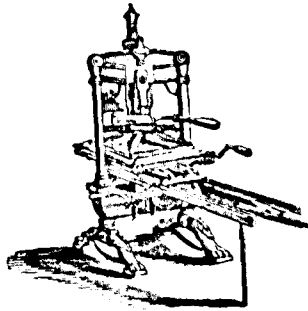
ADVOCATE FOR MISAPPREHENDED SPIRIT-PHILOSOPHY, AND A DEFENDER OF ITS ADHERENTS.

"The Glowworm shows the Matin to be near."

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"Light, Light, more Light!"



"The Printing-press will save the World."

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Notwithstanding this Periodical is the declared advocate of Spirit-philosophy, and the avowed defender of its Votaries, it is *not* to be accepted by the Public as being the mouthpiece of *all* the Spiritists in Victoria; but simply, as a vehicle giving publicity to the contributions of the various Individuals whose names may be appended—other Spiritists not being in anywise amenable for its Contents; as they, like its Opponents, are free to dissent from its views and expressions. Articles in direct contradiction to the doctrine of Spiritism, shall have free admission into its columns—provided, they be couched in respectful terms; though offensive language cannot be accepted: nor shall anyone attack man, woman, or child, *by name*, unless the Name of the writer be affixed to the article. The pages of this Paper are consecrated to the propagation of Truth and the eradication of Error; and its supporters say, with Milton,

Let truth and error grapple! Who ever knew Truth put to the worse, in a free and open encounter?"

For the convenience of Animadverters, numbers are placed before several paragraphs, making reference easy.

No. 1.

30, NOVEMBER, 1869.

Price 6d.

1. This publication appears as the avowed Organ of the Spiritists of Victoria, who have been driven, by the gross *misrepresentations* of both the Press and the Pulpit, to issue a Periodical of their own; wherein they may express their views and sentiments, both clearly and copiously; and they now Appeal from the *prejudice* to the *judgement* of every Reader, male or female; therefore, Censure us in your wisdom, and awake your senses that you may the better judge!

The adage "Fair-play's a Jewel," is echoed from all quarters; yet, if Spiritists had been allowed fairplay, *The Glowworm* would not have been called into existence. We have been virulently assailed, rankly abused, and unwarrantably anathematized by the Pulpit; and by the Newspaper-press we have been refused the common courtesy of *replying* in the same columns which published unjust reproaches, false accusations, and flagrant untruths. We shall not, however, return railing for railing, but, heartily forgive all who despitely use and persecute us—knowing, that Truth must prevail!

2. As the Editor of a paper set on foot for the express purpose of advocating and defending Spiritism, I have a *duty* to perform which did not necessarily belong to my Private position—that of Exposing the "bitterness, and wrath, and anger, and clamor, and evil-speaking" of the Pulpits; and also the "pride, vain-glory, and hypocrisy," the "envy, hatred, malice, and uncharitableness" of Pamphleteers and Newspaper-correspondents—many of whom, unhappily, "speak evil of those things which they know not!" And as this is not a pleasing duty, I shall endeavor to perform it (as dispassionately as firmly) before entering into any investigations or elucidations of Spiritism itself; that the readers of *The Glowworm* may know, in what opprobrious expressions, and ungentelemanly phraseology, hundreds upon hundreds of highly reputable and talented Victorians (the latches of whose shoes, many of our Antagonists are not worthy to unloose) have been abused, defamed, and belied, in Sermons, Pamphlets, and Newspapers.

3. One Editor, who may thank his unenviable insignificance for my not inserting his Name, tells his readers—

"Spiritualists and Spiritualism are polluting the moral atmosphere"—their "writings are subversive of all religious, social, and domestic virtue"—"Vagabondizing the Defunct, is the occupation of the

Spiritualists"—they are "the Votaries of magic and witchcraft"—He writes of the "Pernicious tenets of Spiritualists"—of their "Frauds and Impositions"—of their "Demonological incantations"—assuring his readers, that "Superstition, credulity, and scepticism, are the *Trinity* constituting Spiritualism"—calling it "a moral ailment—a degrading superstition—a ridiculous demonology—devout impiety—godless religion—hopeless atheism—a subversion of all christian and moral progress—a gigantic swindle—at best, but incipient insanity—a rabid lunacy—madness—sublime rot," etc.

The preceding score of vituperious expressions (and more besides) are all contained in 3 Newspapers only—carrying their own condemnation along with them.

4. Goaded on by such elegant and energetic outpourings of English words and phrases; stimulated by the fanatic zeal of such meek and pious Editors, in their advocacy of pure and undefiled religion; on 4 July last, Archdeacon Crawford, in his studiously-prepared pulpit oration, told his congregation in Christchurch, Castlemaine (his heart overflowing with christian charity) that Spiritists are

"Cunning Imposters, who trade on the credulity of Weak-minds."

If the Archdeacon ever read a certain Sermon, delivered on a certain Mount, by a certain Person, he may, perhaps, remember a certain passage which is certainly applicable to Himself—*Judge not, that ye be not Judged.*"

5. Mr. Henry G. Turner published a pamphlet, containing the Paper he read before the "Eclectic Association of Melbourne" (on 2 Sep. 1869) of which he is the President, entitled "*Spiritualism*"—unworthy of any lengthy notice, by me; as he had not taken the trouble to make himself master of his subject. On the very first page he maintains,

6. That its acceptance [the acceptance of Spiritism] as an article of belief, can only be accomplished by an *intire surrender of our reasoning and inquiring faculties*, and a practical denial of those fundamental Cosmic laws on which alone true Science can rest."

On the last page of his abortive attempt to inquire—no, not *inquire*, but to *attack* Spiritism, he tells his readers, that

It debases the intellect of its Votaries, and degrades the idea of a Future state below the "happy hunting grounds" of the red Indian!"

7. Mr. Turner's one-sided views and vague notions have been both combated and supported in the discussions held every debating night since 2 Sep. and profitless and wearisome as they have proved, the *cavilings* are not yet closed. Mr. Turner complaisantly sitting, night after night, in the Chair—as Director of the debates on his *own* Paper! the Members quietly submitting to the incongruity, as if no other Chairman could be found. Most of the Speakers seem fond of hearing themselves talk; for, whether they have anything to say, or not, talk they will (the same individuals night after night) without their once endeavoring to make themselves acquainted with the nature and bearings of the subjects on which they have not discrimination enough to be silent—for, speeches approaching to anything like *argument*, have been but few, and far between. Fun, laughter, and ridicule, sarcasm, sneers, and offensive personalities, are painfully prominent in the so-called *debates*, in a so-called *eclectic* society, on one of the most momentous topics which can engage the attention of thinking and accountable beings: and should the future evenings bear any resemblance to the past, I predict that the “Eclectic Association” so-called, will be *still more disgraced* by the continued mockeries of rational and philosophical investigations; as, hitherto Victory, not Truth, has been the grand object of most of the speakers—reminding me of Mr. Howitt's letter to the “Dialectical Society” of London (26 Feb. 1869) wherein, among other things, he says—

8. Englishmen, otherwise well advanced in the intelligence of the time, are, as it regards Spiritism, 20 years behind the literary and scientific publics of France, Germany, Switzerland, and the United States of America. Scores of societies, and millions of individuals, have entered upon and passed actively through the investigations which you are now commencing, 10, 15, and 20 years ago. I would say to you, as judges say to juries—*Divest your minds of all mere hearsay; fix them only on the Evidence.* It is not easy; but, till you have done this, you can make no real progress in your present inquiry. Now, if you follow the example of Faraday and Tyndall, and insist on dictating *conditions* on a subject of which you are ignorant, failure is inevitable.

WM. HOWITT.

9. The way in which the so-called *discussion* on Spiritism has been carried on, in what is styled the “Eclectic Association of Melbourne,” deserves a considerably heavier censure than I shall pass upon it—It is a Farce!

10. Several Members have complained, and continue complaining, that I have not taken any *active* part in it; for, as I am known to be a declared Spiritist, I am told, day after day, that it is my *duty* to come forward and controvert Mr. Turner's paper—but, I cannot; Self-respect forbids; as, according to the *fourth* proposition (see Ob. 6) I stand *pre-judged*; and whatever arguments I might adduce, would necessarily be ascribed to the *intire surrender of my reasoning and inquiring faculties*. Mr. Turner further tells us (on p. 20) that Spiritism *Debases the intellect of its Votaries*; and, not satisfied with publishing to all the world such offensive and unwarrantable condemnations of hundreds of his fellow-citizens, as well-read and as capable of reasoning, as Himself, he adds to his insults, in his letter to the *Daily Telegraph*, 16 Sep. the following censurable passage—

It seems that the qualifications for admission to Spiritual Circles, are an *intire abnegation of judgement and intelligence.*”

11. Others may condescend to argue with such an uncourteous and self-wise opponent as Mr. Turner, if they choose, but, I should sink in my own estimation were I to enter into controversy with one who speaks, writes, and publishes, such contemptuous outpourings against his challenged Antagonists, accompanied with such a variety of laudations on his own superior skill and judgement. The fact is, Mr. Turner has not merely taken a one-sided view of Spiritism, but, he has beheld it with a jaundiced eye: and I am bold to affirm, that Mr. Turner's paper is not, neither was it intended to be, a dispassionate and searching *inquiry* into the truth or fallacy of Spiritism; but a collection of whatever he could scrape together against it; yet, rely upon it, the cause of Spiritism will gain immensely by its signal failure, notwithstanding the unaccountable Puff in one of the Leaders in *The Argus* of 15 Sep. in these terms—

12. Mr. H. G. Turner, President of the Eclectic Association of Melbourne, enters the lists to do battle with the champions of this

new form of *demonology*, as some of its opponents call it, and publishes an *able and closely-reasoned paper* on the subject, read before the above named association, in which he lays down the following propositions” [after quoting them, the Critic continues] “These propositions are sustained with equal vigor and ingenuity, while the objections to Spiritualism are stated with a clearness and force which will command attention even where they do not carry conviction.”

Strange, passing strange, that such commendatory expressions should have crept into *The Argus*! that such a flimsy and insulting Pamphlet should, *by The Argus*, have been held up as “an able and closely-reasoned paper”—out surely, *The Argus* would be ashamed to repeat the encomium today.

13. I am at a loss how to deal with the Rev. Mr. Higginson, fearful of irritating his irritable temper; for, though he himself delights in sarcastically criticizing his opponents, and makes some pointed, but too frequently ungenerous hits, he cannot bear to be touched with anything rougher than a kid glove: yet, he may not, must not, as a public Antagonist to the now rapidly spreading Spirit-philosophy, be passed over in silence—I shall, however, touch him very gently, giving him as little uneasiness as possible.

14. On 19 August, Mr. Higginson branded Spiritism with the repulsive title of *Demonology*; the meaning of which word he vainly attempted to soften down, on 14 Sep. and, on 20 Oct. he writes to the *Daily Telegraph*—I have already expressed in your columns my determination, which I now repeat, *not to take any part in the discussion about Spiritism.*” I congratulated Mr. Higginson on that “determination,” as his temper could not bear it; but, will he abide by it? On 27 Aug. the Editor told us in a Note, at the bottom of my letter, “This correspondence must now cease;” yet, on the following morning, another letter appeared from Mr. Higginson, ending with—*These are my last words to Mr. Nayler*—and, for his sake, I was glad of it; for, unlike the “*juvenile septuagenarian*” (as he sarcastically styles me) Mr. Higginson cannot, after reading a tickler, quietly place his head upon his pillow, and in a couple of minutes be in the enjoyment of sweet repose—at perfect peace with all men. In the *Daily Telegraph* of 16 Sep. Mr. Higginson was at me again (despite his determination) commenting, in his well-known *conciliatory* manner, on “another of our septuagenarian's juvenile indiscretions;” actually prompting Mr. Turner to take up arms against me, while he skulked behind the hedge, to enjoy the encounter in safety—a stratagem worthy of such a Hero! for, his latest “*last words*” were—

I now leave Mr. Nayler to Mr. Turner. If he thinks such ignoble game worthy of his rifle, our juvenile septuagenarian's explanation of that matter of the £500 in the Union Bank, is certainly fair game. But, for my own part, I notice Mr. Nayler no further.”

That's right! and I hope, for the Reverend gentleman's own sake, he may adhere to so prudent a determination; but, should he again unfortunately forget it, and again throw stones at me, let him take the precaution first to get safely out of his *House of Glass*, lest he be dinned by the panes which shall assuredly rattle about his ears.

See 32, etc. about the £500 challenge.

15. Mr. Turner, stimulated by his Pastor's encouraging suggestion, buckled on his armor; and taking up the “rifle” recommended as a fit instrument of warfare, by a professed minister of the Prince of Peace, rushed into the arena—with what success, I leave the readers of *The Glowworm* to judge.

16. Then follows the “Peripatetic Philosopher,” in all the consequentialness of self-adoration, fancying that every inhabitant of the Colony ought to bow to his superior judgement, in all things; yet, this same self-styled *Philosopher*, turns out to be ———; a young man, not yet come to years of *discretion*; a scribbler on a variety of topics, with which he is unconsciously ignorant—such, for instance, as *Spiritism*; for, he writes in the *Australasian* of 16 Oct.

17. When Mr. Nayler is asked for proof, he takes refuge in that sandbank into which all such Lecturing ostriches have poked their heads for the last 1800 years—*It might be! how do you know that it is not so?* This is of all arguments the most miserable. The burden of proof lies with Mr. Nayler.”

Now, all this is pure *misrepresentation*, and very damaging to anyone wishing to be considered a Literary character—

may, it is more, and worse than this, as far as it relates to me; for, it is absolutely false.

He thinks he has made a capital hit in the following period—

18. If Mr. Nayler will bring up for me a Spirit, and let me talk to him, and convince myself of his being "genuine," I will believe."

19. I care not a straw for your belief or disbelief, Mr. —; neither does your discourteous style entitle you to expect that I should take any trouble to oblige you. I shall not sleep a wink the less, though you should never see a Spirit; and as I am not your servant, if you wish to see one, look out for Yourself. You seem to fancy that all Melbourne is standing on tip-toe, anxiously waiting for the *Peripatetic Philosopher's* final decision on the grand question of the day; no such thing; men and women of good understanding will not pin their faith on the sleeve of a conceited Boy. In your lack of discretion, you write—

20. Mr. Nayler has succeeded in exciting public attention, and his assertions may as well be proved as disproved. Let him produce his Spirit—or, be silent."

What consummate impudence! Who elected you—You, a nameless censurer and illiberal critic, into the literary or the theological Dictatorship of the city of Melbourne? Whence your credentials for the Office you have so audaciously assumed? Your pride and arrogance, Mr. —, are the best apologies I can make for your presumption and impudence. You, *unprovokedly*, attack and censure and abuse, first one and then another, *by name*, without possessing the manliness to *sign* your critiques and censures—which, to say the least, proves you a Coward!

"The man that dares traduce, because he can

With safety to himself, is not a Man! COWPER.

Your paper in *The Australasian* of the 30th of Oct. is a disgrace to a respectable Newspaper. There is nothing of the Scholar, the Gentleman, or, the Man, in it. From beginning to ending, it is ill-natured, vulgar, and scurrilous; even the attempt at low-lived wit, is contemptible; while your abusive language, is as wretched as the trumpery in *Punch*, or, in *Humbug*. A few more such ill-written and despicable articles, will damn your reputation as a Man of Letters in Melbourne, and render you a public Nuisance.

21. Observe, Sir, I do not question your *capabilities*; I do not rank you among blockheads; but, I would remind you of a line in Dr. Young,

With the talents of an Angel, a man may be a Fool;"

and I would recommend you to turn your talents into a channel where they may be likely to prove beneficial to mankind. There is far too much in your style of—

"I am, Sir, an Oracle,

And when I ope my lips, let no dog bark!"

Modesty, Mr. — becomes a young man, as well as it becomes a young woman; and though I am not personally acquainted with you (never having seen you to my knowledge) I know so much of you, and about you, as to make me regret that you do not turn your talents to better account: your friends will not esteem you the less because you become modest and truthful; nor will the public despise you the more, because you become judicious and respectful. Your consequentiality and overbearance, constitute your bane; let modesty and forbearance constitute the antidote.

I, old enough to be your father, recommend you to *Suspend your Judgement*, as to the truth or fallacy of the Spirit-philosophy; Australia is not suspending its inquiries until you pronounce judgement; nor will the Earth stand still for a second, though you should doubt the existence of Spiritism for a year. Be you, Mr. — but open to conviction, and you will assuredly become a Spiritist. Instead of continuing to write *down* to the taste of morbid appetites, try to *elevate* the minds of your readers, by composing articles that may do them good and not evil all the days of their lives; write like a gentleman, like a man; ever keeping in mind the impressive lines of Young—

As in smooth oil the razor best is whet,
So wit is by politeness sharpest set;
Their want of edge from their offense is seen;
Both pain us least when exquisitely keen.

The same men give us from the joy they find;
Dull is the Jester, when the joke's unkind."

22. I have, in correcting the proof, struck the real Name of the cowardly "Peripatetic Philosopher" out of *The Glowworm*; lest it should contaminate a work consecrated to the propagation of Truth and the eradication of Error.

22. Next comes "*Humbug*," a truly pitiable publication, kept in existence by Advertisements and Tomfooleries; altogether out of the range of Criticism, from its lack of Wit and lamentable paucity of Literary talent:

Its nothingness I know not how to hit;

For ardent nonsense puzzles more than wit. See 100.

23. The so-called *able* and *courteous* Proprietor of "*Melbourne Punch*," Mr. John Curle Paterson, who has branded Melbourne Ministers of the Gospel, Physicians, Lawyers, and hundreds of his Fellow-citizens, with the opprobrious epithets "Bogues and Fools," I have exposed in the *Prospectus* to *The Glowworm*; and, hoping He may be less abusive, and conduct himself something like a *gentleman*, in the future, I now pass him by, without any additional notice.

24. Another Pulpit-antagonist arose, on Sunday the 17th of Oct. to exhibit his deplorable deficiencies in penetration and commonsense, by unwisely attempting to expound and confute a Doctrine of which he is manifestly ignorant; confounding *Spiritism* with *Divination*, and illogically mixing *Good* and *Evil* spirits together—not knowing what he was preaching about. The Rev. Boyd McCay, Presbyterian minister, of Castlemaine, is the unfortunate individual who has publicly made known (Sunday after Sunday) his sad want of *discrimination*. See 90.

25. In the *Daily Telegraph* of the 25th of Oct. is a letter, dated 18 Oct. from Rev. T. Bertenshaw, of East Melbourne, showing that He labors under similar misconceptions with Mr. McCay; neither of whom have distinguished between the *evil* and the *good* Spirit-intercourse—between *demonology* and *spiritism* (the former word to be accepted in its *bad*, the latter in its *good* sense) and yet, these Ministers are expounders of the Scriptures!

26. These two Pulpit-teachers produce several texts to substantiate their misconceptions; but, alas, they do not perceive the inappropriateness of the passages. They remind me of those who quoted Moses to puzzle Jesus, who told his interrogators—*Ye do err, not knowing the Scriptures!*

"Of all the arts sagacious dupe's invent,

To cheat themselves, and gain the world's assent,

The worst is—*Scripture warped from its intent.* COWPER.

27. There is nothing in the world, but littleness and greatness; the littleness of the Creature and the greatness of God: and in a sense of this, lies the essence of all philosophy and of all religion. Our Pulpits deal out such degrading views of God, as Pagans would discard with abhorrence; and though Pulpits quote texts to countenance their derogatory notions, the spirit of the Bible condemns them. It is monstrous to represent the Great First Cause, who is Love ineffable, dwelling in the depths of immensity, whom the heaven of heavens cannot contain, as a God of *anger*, *wrath*, and *fury*; creating beings to endure misery and torment throughout a never-ending eternity! It is inhuman, unchristian, unbiblical! and nothing short of pure, unsophisticated blasphemy!

"Thus saith the high and lofty One that inhabiteth eternity whose name is HOLY—I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones: for, I will not contend for ever, neither will I be always wroth; for, the spirit should fail before me and the souls which I have made!" "Fury is not in me!" "God is Love!"

Spirit-philosophy soon dispels all hard thoughts of God, and scatters to the winds the orthodox notions regarding the perpetuity of future punishment—no matter in what Creed the Spiritist may have been educated.

28. The *Prahran Telegraph* of Nov. has just been sent to me, by Post; and a very sorry thing it is; destitute of Literary talent, and abounding in Abuse. The following is the article on Spiritism, which I give entire, that the readers of *The Glowworm* may judge it for themselves—

Do I believe in spirits? Well, it all depends. If you mean a judicious admixture of pure alcohol and hot aqua pura, toothsome flavoured with sugar and a little lemon, I do. But if you mean the spirits Mr. Nayler and others of that ilk profess to be able to summon from the vasty deep of the spirit-world, I don't. Mind, I don't deny the existence of such spirits; but I do express my strong belief that they do not come at the bidding of human mediums and knock on tables, or impel hands to write *volens volens* at their dictation, or commit any other of the many absurdities which those who profess to be able to raise them claim on their behalf. How do I account, then, for the well-authenticated facts which have been given of such manifestations? I can't account for them—neither do I see that it is necessary that I should do so. If I stretch my charity so far as to admit that there is no cheating in the matter—no attempt to impose upon me, I yet cannot see that I must consequently give in my adhesion to spiritism. I have the right to doubt, though I have not the power to refute. There are many other things in the world besides spiritism which I do not understand, and which come to me with credentials that I cannot logically upset, but which I equally disbelieve in. Some of the tricks performed by Mr. Chapman at St. George's Hall, are just as marvellous as those of the spiritists; but were he to ask me to believe that he actually does what to my senses he seems to do, I should refuse. I could not tell him *how* he succeeds in thus humbugging me, but I should none the less feel that I was humbugged. And so it is with the spiritists. I am sure they are humbugging me, though I cannot for the life of me tell how they do it. As to the rapidity with which their belief is spreading, all I can say is, that it only goes to prove, what every one pretty well knows, that there are plenty of fools as well as knaves in the world.

In propagating his peculiar views, however, Mr. Nayler went a step too far last Monday evening. Let him rave away as long as he likes about his singular belief. So long as he keeps within the bounds of common decency, no one will wish to clap a padlock on his lips. By the great bulk of the community he will only be looked on as one of those harmless lunatics about whom I chatted last week. But when he ventures to give public utterance to doctrines which are considered blasphemous by the majority of the people, he must expect to be pulled sharply up. Hitherto he has been respected, even by those who have laughed at his hallucination; but a repetition of such an exhibition as he made of himself on the occasion referred to, when he outraged the religious sentiments of the community by speaking of Jesus Christ in the coarsest of terms, will quickly change public opinion against him. Instead of thinking him, as I have said, a harmless lunatic, they will set him down as something infinitely worse. Neither he nor anyone else has the right, under the plea of liberty of speech, to publicly flout the deep-cherished convictions of a whole community. If they will do so, they must be prepared to take the consequences, and not grumble if those come in a somewhat rougher shape than may prove agreeable." Page 7.

29. Such rubbish might receive all the Comment it deserves, by simply saying—"Let Blockheads read, what Blockheads write;" yet, as most of the Readers of the *Prahran Telegraph* may not have read the *Lecture on Woman and on Spiritism* for themselves, I must tell them, that the poor fellow who has so unjustly charged me with "speaking of Jesus Christ in the coarsest of terms," does not know the right meaning of words—he is, poor simpleton, either incapable of apprehending what I mean by what I say, or, he is unable to express his own meaning so as to render it intelligible to others. Here is an accusation, made against me, in a Newspaper of this month, which I flatly deny; and I now challenge the Calumniator (if he can read the *Lecture* and has sense enough to understand it) to point out "the coarsest of terms" mentioned in his slanderous article. The unmanly attack ends with a threat, intimating that the dastardly writer would oppose *brute force* against the *cogency of reason*—

"Away, slight man! There is no terror in your threats;
For, I am armed so strong in honesty,
That they pass by me as the idle wind,
Which I respect not!"

30. Before I close the unpleasant duty of Exposure, I must substantiate my charge against others for their Unfair dealings towards Spiritists; and as the Editor of the *Daily Telegraph* has in this day's issue (12 Nov.) appended a Note

to my letter of yesterday's date, wherein I complain that "Fairplay is denied to us in the Newspapers (even in the boasted independent *Daily Telegraph*)" I am bound to insert his Note herein—

The "fair play" we have accorded Mr Nayler our readers can judge of. It is certainly in excess of Mr. Nayler's courtesy. Ed. D.T.

As the Editor of the *Daily Telegraph* has thought proper to comment, Officially, on my complaint against Newspaper Unfairness, I shall restrict my remarks to this One paper at present; and hope I may never again have cause to complain of want of *Fairplay* in any publication.

The Editor (whom I know not) tells his readers, that the "fairplay" accorded to me, is certainly in excess of my "courtesy"—*if that be true*, I shall make a public Apology in the columns of the *Daily Telegraph*; but, Is it true? Read and judge, and leave the Editor to contradict my statements, if he can.

31. When (on 27 Aug.) the Editor announced, "This correspondence must now cease;" his readers expected that the uninteresting paper-war had been closed; but, no such thing; in the very next issue (28 Aug.) the Editor published another letter from Mr. Higginson, telling me, "This must positively be the last letter we can publish on this subject"—Is this *fairplay*? After the Editor had put a stop to the Correspondence, he still inserted another letter from my opponent, and at the same time prohibited my reply—is this what the Editor calls *fairplay*?

32. In the *Daily Telegraph* of 7 Oct. I incidentally mentioned what I had heard and read respecting £500, "lodged in the Union Bank of Australia, Melbourne," for "any person, in or out of the Colony," who could account for the operations of Spiritism by any known laws of Natural science—which letter the Editor inserted, under his own heading, in capitals, SPIRITISM—A CHALLENGE. In the *Daily Telegraph* of 9 Oct. Mr. Turner appeared, as large as life, calling upon me, by name, "to explain away the appearance of *falsehood*" which adhered to my statement regarding the £500; and, to *blind the Public*, flourished in the blaze of day, his letter to the Manager of the Union Bank—followed by the Manager's reply; which two letters bore the *appearance* of my having been guilty of the "*falsehood*" which Mr. Turner so anxiously wished to saddle upon me—though he (Mr. Turner) *knew perfectly well*, that the £500 was a *fact*, and that his parade of the *falsehood* was an unmanly *artifice*! On the same day (9 Oct.) I sent the following letter to the *Daily Telegraph*, accompanied with the communication from Mr. Watson, who, as my readers may see, *renewed his challenge*; again offering £500, to anyone who can explain "the manifestations termed *spiritual*, upon any other than the *spiritual hypothesis*"—

33. To the Editor of the *Daily Telegraph*.

SIR—I am no quibbler, but speak and write the plain truth, to the best of my knowledge; and as a day should not be lost in removing "the appearance of *falsehood* which adheres to a statement" made by me on 6th October, in your issue of the 7th, I hasten to inform your numerous readers that Mr. Watson will clear up the apparent mystery regarding the £500, and repeat his Challenge in your columns. Yours respectfully,

October 9.

B. S. NAYLER.

34. To the Editor of the *Daily Telegraph*.

SIR—In a letter to the *Collingwood Advertiser*, dated 17th December, 1868, and published in the *Ovens and Murray Advertiser* of the 24th December, 1868, appears the following Challenge from me, which I shall be obliged by your publishing. I was induced to resort to this mode of proceeding because, the *Collingwood Advertiser* had stated, that he could produce a retired *Juggler* who could perform, as jugglery, all the so-called *Spirit phenomena*, or, manifestations. I desire to repeat my Challenge through your paper, and remain yours obediently,

SYDNEY G. WATSON.

35. "You, Mr. Editor, do me injustice when you say 'I carefully hedged my Challenge of £500 with the proviso that the explanations of the spiritual manifestations should be satisfactory to myself, etc.' I have never mentioned myself in the matter, excepting as the Offerer of the £500; and I have no desire that my Challenge should be turned into an egregious farce, as it would be if I had made the absurd proviso you say. No, no; I desire, as St. Paul advises, to do

things 'decently and in order,' and also to 'do nothing rashly,' as advised by the 'town clerk of Ephesus.' The following is my proposal—£500 shall be paid by me to any one who shall explain satisfactorily to a Committee appointed for the purpose of examining these claims—the manifestations termed *spiritual*—upon any other than the *spiritual hypothesis*, within say the next twelve months from this date; the committee to consist of not less than six members, one half chosen by yourself and one half by myself, and both sides to choose an umpire. The manifestations to be dealt with, or, inquired into, shall be such as have occurred in my own family circle, and have been witnessed by myself; or, in case my testimony should not be considered of sufficient value, then, such manifestations as have been witnessed, and are testified to, by living men of known eminence in literature, in science, and in integrity, in Great Britain, in Europe, or America. The only proviso I demand is, that the party undertaking to make the required explanations be prepared, if it be decided by the Committee that they have failed to do so, to hand over the like sum, £500, to some charitable institution, or purpose, in the colony of Victoria, as may be agreed on. If you have any suggestions to make that you deem serviceable in forwarding the end in view in the above Challenge, I shall be obliged by your making them. I am, etc.

Walwa, 16th December, 1868.

SCHAMLYN.

36. The readers of *The Glowworm* are requested to observe, that the preceding appeared in the *Daily Telegraph* of 11 Oct. and that Mr. Watson therein repeats his Challenge, in unmistakable terms; hence, the Offer of the £500 I mentioned, is a Fact, not to be reduced to a Nonentity, by all the sophistry and disbelief and misrepresentation of all the Opponents to Spiritism in Victoria—Mr. Turner knows it is a fact! The *Daily Telegraph* knows it is a fact! Mr. Higginson knows it is a fact! Yet, the *Daily Telegraph* publishes, on 22 Oct. the following lines—

I now leave Mr. Nayler to Mr. Turner. If he thinks such ignoble game worthy of his rifle, our juvenile septuagenarian's explanation of that matter of the £500 in the Union Bank is certainly fair game. But, for my own part, I notice Mr. Nayler no further.

Eastern Hill, 20th October.

H. HIGGINSON.

37. And, who can credit it! tarred on by his pugnacious Pastor, Mr. Turner had the indiscretion to appear in the *Daily Telegraph* of 26 Oct. commencing his ill-advised letter in the following words—

After Mr. Nayler's failure to offer any explanation or apology for his statement about the mythical £500 said to be deposited in the Union Bank, I did not intend to take the trouble to controvert any further assertions he might make, either on the Platform or through the Press. As, however, I see by your paper this morning that Mr. Higginson, in vindicating himself from the loose charges of the Lecturer, has to some extent, championed me, I think this a favorable opportunity, with your permission, to say a few words respecting the tone and style of the Lecture on "Man," now being circulated in this city."

38. Now, what can have been his Object in mentioning the £500 in a way to throw obloquy on my character? And what in the world can he have meant by employing, in so offensive a manner, the word *mythical*? Even if Mr. Turner had the hardihood to deny all knowledge of Mr. Watson's letter repeating the Challenge, in the *Daily Telegraph* of 11 Oct. and if Mr. Turner, dared to disclaim all personal knowledge of Mr. Watson, still, he surely cannot have the effrontery to say that he did not previously hear it read aloud, by Mr. Manns, in a full meeting of the "Eclectic Association!" Mr. Turner's reference to the £500 (issued after some days delay) is to me inexplicable—and here I leave it; not trusting my pen to answer it.

39. Mr. Turner has the knack of making his own ignorance a soundingline to other men's knowledge; fancying, that what is not known to him, no one else knows. It would, perhaps, be difficult for him to write on any subject, without his exhibiting his all-sufficiency and intolerable overbearance. I was waited upon by some who cannot endure his tone and style, soliciting me "to take him down a peg or two," for his presumptuous letter of the 22 Oct. but, I excused myself as having something else to do—besides,

"T were pity to offend,

By useless censure, whom we cannot mend."

Others, however, not willing that Mr. Turner should go unreprieved, wrote to the *Daily Telegraph*—but, wrote in vain! their letters were not admitted. They complained against such unfairness; but, to no purpose. One of the letters, the Editor notices, 1 Nov. as follows—

40. "DIABLE A NONCYCLE."—Your letter would open a personal issue between Messrs. Nayler and Turner, of little interest to the public.

That letter has fallen into my hands, and here it is—

NAYLER AND TURNER.

The Editor—*Daily Telegraph*.

Sir—A N. Zealand chief once asked Sir George Grey, who had been condoling with him over some calamity that had happened to him—*How much you sorry Governor? You sorry 20 dollar?*"

In like manner, I would ask Mr. Turner, how much he "regrets" the "bad taste" of his pet opponent Mr. Nayler? for, I confess—Sinner that I am—that I would rather rejoice at the imperfections of an adopted foe; and cannot believe in the genuineness of his "regret," except in a "Turnerian sense"—but, at the worst, this "regret" pales before the unmistakably genuine indignation excited in his breast, at Mr. Nayler's libeling Channing and Parker, by ranking them among Spiritists; and this without a "shadow of warranty or justification" for so doing; if Mr. Turner's indignation be from sympathy with their supposed horror at being so associated, I think I can calm it, by pointing his attention to Chap. vi. Book v. Vol. I. of Parker's works, and to Channing's Sermons, "Future Life," Vol. iv. p. 232 etc. The former pronounces the highest encomium on Spiritism I ever met with—as *The absolute Religion of the Future*; that we, as well as the old prophets, can have Communion with the Departed; that the Spiritists are the only people who have new fire on their hearths—that they alone keep fast to the precious truths, and good things of the Bible and Church, without being in bondage to either, etc. and so, as to Channing's views.

Mr. Turner must know well, that when the statement is made, of there being 20,000,000 people who have been won to the belief of Spiritism in 20 years, it is not given as an argument for its Truth, but simply as a weighty reason, that all thinking men should examine into it at once, and not be satisfied with indolently denouncing it as *humbug, imposture, and fanaticism*. It surely was inconsiderate in Mr. Turner, to attempt to hoodwink the Public as to the real argument intended by Mr. Nayler, in his statement, and to "circulate in this city" the very erroneous notion, that his adversary was so void of common-sense, as to believe that a majority of votes could prove the Truth of any opinion.

Yours obediently.

St. Kilda, Oct. 27th, 1869.

41. Can the Editor of the *Daily Telegraph* justify the absence of *Fairplay*, in his withholding the preceding Letter from his readers? On 26 Oct. the Editor inserted Mr. Turner's ungentlemanly letter, throwing dust into the eyes of many readers by his reprehensible mention of the £500 challenge, which He knew to be fact—telling them moreover, that I had "no warranty or shadow of a justification for libeling men like Dr. Channing, Theodore Parker, and others of the illustrious dead referred to"—men "who would revolt at such an impertinent use being made of their Names"—a letter I refused noticing—but, when another took up the matter, and put Mr. Turner's unblushing assurance to shame, by proving from their writings, that I was right and Mr. Turner egregiously wrong, that letter the Editor of the *Daily Telegraph* would not insert—he inserted the *unjustifiable Attack*, but refused admission to the *unanswerable Reply*! Was that *Fairplay*? And yet, the Editor represents his "*Fairplay*" as being in excess of my "*courtesy*;" which is certainly adding insult to unfairness. Am I discourteous because I complain against a flagrant injustice? I trust the Editor may now perceive he was in the wrong.

42. In addition, Mr. Turner assumes the province of a censoring Adviser, in the following period—

In conclusion, I wish to point out that if the Spiritist controversy is to do any good, it must be carried on without any display of ill-temper, and especially without those most discreditable imputations of unworthy motives to those who differ from them, which have disfigured the pamphlets of Mr. Nayler and W. H. T."

Is not this a farcical attempt at taking a splinter out of his neighbor's eye, while the beam is in his own? for, who is the

man that *first* introduced "those most discreditable imputations of unworthy motives to those who differ from them"? Who but Mr. Turner! His pamphlet is one continued exhibition of the very "discreditable" expressions he so feelingly censures in other persons. It is not an *Inquiry* becoming the President of an *Eclectic Association*, but, an incessant *Attack*, and an unscrupulous *Condemnation before Inquiry*, of his Opponents, whom he publicly accuses of propagating a

43. "Popular delusion—undoubtedly based on superstition—inextricably confounded with fraud and chicanery—clever jugglery—fraudulent deception—it tempts thousands to fraud and injustice—a sad farrago of rubbish—not amenable to human reason"—and still more *ungentlemanly* expressions.

Mr. Turner will have to thank his own "discreditable" outpourings, if other critics prove less lenient towards him; for, He was the Aggressor; and when my readers take his *unprovoked* attacks and *opprobrious* epithets into consideration, they must allow, that—I have spared him.

44. But, enough! I am sick of exposing the injustice and unfairness committed against Spiritists and Spiritism; and trust I may never again have occasion to perform such an unpleasant duty. As far as I am concerned, Writers who are destitute of Self-respect, may continue to call me

"blasphemer, fool, lunatic, madman, rogue, swindler," etc.

without dreading a line from me in return; but, let them beware of calumniating, defaming, scandalizing, Spiritists as a body! they shall not do it with impunity.

45. And now I have only to add, that I have not an iota of *ill-feeling* against anyone who has so illiberally and unjustly attacked, insulted, abused, and wrongfully misrepresented me individually, or, Spiritists collectively; and if any of them will but inform me how I can render them a service, I will do it readily and cheerfully. I am on the verge of the grave, and wish to do all the good in my power to those whom I must, in the course of Nature, soon leave behind me.

B. S. NAYLER.

Spiritism and Spiritists.

"The thing that *hath been*, is that which *SHALL BE*; and that which *is done*, is that which *SHALL BE DONE*. *Ecclesiastes*.

46. Spiritism is either a reality; or, a delusion; either God's best gift to Man, or, the most deplorable infatuation that has been resuscitated in the 19th century; either a blessing, or, a curse!

The millions who have embraced it, is no proof of its Truth; neither are the millions who reject it, any proof of its Fallacy; for mere *numbers* of believers, or, disbelievers, cannot establish its existence, nor confirm its nonentity; independent of numbers, it is either True, or, False; it cannot be both; neither do its nature and properties admit of its being partly-true and partly-false; *it is*, or, *is not*. Which is it?

A question so momentous, not only exacts scrupulous investigation, but, forbids every species of levity; for, Spiritism is not a target for ridicule and wit to shoot at, but, a beacon to warn jesters and satirists from approaching; presenting such a variety of phases, and subtleties so numerous, as to give exercise to the profoundest knowledge and the most acute penetration: and the Readers of *The Glowworm* are earnestly recommended to examine and judge for themselves, whether it be a decided good, or, a decided evil. Great names have but little weight with persons of sound understanding, when the question before them is open to Experiment; and, trampling all human *authorities* under-foot, to Experiment let every sincere Inquirer appeal!

47. But, *how* to set about it? that is the question. An ardent desire to *discover* the Truth, is the first and grand requisite toward obtaining a satisfactory result; while investigations conducted under the influence of preconceived notions only, may be expected to end in disappointment. There are certain *conditions* to be observed in all rational inquiries of any importance; but, those who disdain to submit to the *required conditions*, should not be surprised at partial, nor even at total failure. Learned and Scientific societies have undertaken to examine into the *nature and properties* of Spiritism, laying down Laws for their investigations—laws for their *examination* into a subject with which they were

confessedly ignorant; requiring solutions in accordance with their prejudices, and ignoring whatever conditions did not quadrate with their foregone conclusions; which was simply turning their scientific meetings, into mockeries. Yet, the Readers of *The Glowworm* need not despair of ultimate and triumphant success, if they adopt simple means and prosecute them with patient perseverance.

48. I am but an Infant in the school of Spirit-philosophy—not an Adult "of many years experience," as announced in the newspapers; for, not until January 1869, was I roused to a sense of its *reality*, having previously looked upon it as an *hallucination*; yet, although I may be unable to give an immediate, full, and satisfactory solution of every question connected with Spiritism, I know quite sufficient to initiate Truth-seekers into an infallible mode of acquiring a thorough acquaintance with it. But, previous to entering upon the mode of procedure, I shall briefly answer the often asked question, which I have never yet seen answered—

What is the Use of Spiritism?

49. Probably, Spiritism may have many Uses *unknown to me*; it *may* have (for anything I know to the contrary) an influence on a variety of Mundane affairs; it *may* have a happy influence on social, commercial, political, moral, and religious matters; this *may*, or, may *not* be: but, of this I am certain—

Spiritism communicates to Man, the most exalted ideas of the GREAT FIRST CAUSE—such as *no Sectarist* ever conceived! It minifies the Creature, but, it magnifies man's conceptions of the Creator; to whom there is

"No high, no low, no great, no small:

He fills, he bounds, connects, and equals all!

Pope.

Spiritism consists of Purity and Love—and wherever its benign influence is felt, it instils peace and contentment, by divesting the mind of all anxious care; by promoting goodwill among men; by lifting up the drooping head, healing the wounded spirit, dissipating the gloom of sorrow, sweetening the cup of affliction, and by effectually blunting the sting of death—rendering *death* a byword, a nonentity, by changing it into a peaceful and happy *transition*—a desirable passage, void of fear, into a life of never-ending and ever-increasing blessedness!

What would you more? If Spiritism makes its Votaries *wiser and better and happier*, you need not repeat the question, *What is the Use of Spiritism?*

50. Spiritism is open to all—No, not all; for, it is not open to the investigation of those who approach it with a resolution *not* to believe its existence; nor to those who merely wish to gratify an idle curiosity; neither to those who would turn it into ridicule, and scoffingly make fun of Believers; but, it certainly is open to all intelligent persons who approach it with a sincere desire to ascertain the Truth; to those whose minds may not be intirely unbiassed, yet, open to conviction; and even to those whose indifference has not been roused into caring anything about it: doubt itself is not an insuperable barrier to the acquisition of a firm belief in the reality of Spiritism; nor will an honest sceptic be debarred from becoming acquainted with its solacing enjoyments. The most obstinate Disbelievers *may* be incidentally, or, accidentally, convinced; but, they have no rational grounds to *expect* it, no moral right to a participation in a blessing they despise—these Obstinates, if ever convinced, are usually overcome through irresistible *ocular Demonstrations*—the lowest grades of Spiritism.

51. Our Newspapers, both in town and country, are daily calling upon Spiritists to exhibit before the Public such *signs* of the reality of Spiritism, as may dispel every doubt and convince the most unbelieving; but, Human nature is in 1869, just what it was 1800 years ago, when the great Spiritist of Nazareth told those who asked him for *signs*, that some of them *would not believe* though one rose from the dead to convince them. Besides, these clamorers for Demonstrations know not *what* they ask; they are intirely ignorant of the *nature* of Spiritism, and only expose their own folly and irrationality: if they will but be at the trouble of *examining for themselves*, they need not call upon Spiritists for signs and tokens, for ocular demonstrations; neither have they any claim upon our time and indulgence, seeing that their calls upon us are couched in not merely uncourteous, but in

low-lived, and often in defiant language, utterly beneath the notice of Believers possessed of anything like self-respect. We are not at the "beck and bidding" of every Scribbler, any more than Spirits are always at our call. I trust, however, that shortly after the publication of *The Glowworm*, much of the irreverence and ridicule and tomfoolery, which has disfigured and lowered so many of our periodicals, may noticeably decrease, and that Editors of respectable publications may cease to insert disrespectful and purely offensive articles, however funny, however witty.

Hints to the Uninitiated.

52. Notwithstanding all persons are not individually Mediumistic when alone, it can rarely, if ever happen, that half-a-dozen persons can assemble without there being a sufficiency of Magnetic-power present, to enable them to enter successfully on an Investigation among themselves—*without the presence of any Spiritist*—and as foreign influence and collusion and trickery, would be altogether out of question, the manifestations of a Power from themselves, though its existence was previously unknown and undreamt of, would be the more surprising, pleasing, and convincing.

53. *Mesmerism* (formerly called *animal-magnetism*) is not Spiritism; *Electro-biology* is not Spiritism; *Clairvoyance* (or, clear-sight, clear-seeing) is not Spiritism; though all of them may bear relation to Spiritism: it is through these mediums (magnetism and electricity) that Spirits are enabled to hold communion with Human-beings; but, the medium is not the spirit-power: the former is the means, the latter is the reality, and ought no more to be confounded, than the science of astronomy with the stars themselves. Without magnetism and electricity, Spirits tell us, they could not communicate with us, could not instruct or influence us; yet, neither magnetism nor electricity, nor both of them combined, constitute an Intelligent-spirit.

54. If I am too wordy, my Readers must excuse me; because, so many persons amalgamate means with ends, effects with causes; and confound their intellects, by the confusion of Spiritism and its mere appendances.

55. In all probability, what I shall humbly attempt to communicate, has been better, more clearly expressed in Books, written by Spiritists far in advance of me in Spirit-philosophy; but, I have not read them; I am only an Infant in the school (see 48) and have not yet had time to read them: I shall, however, be careful not to mislead my Readers; and those who may have had the good fortune to become more intimately acquainted with the initiative, than I am, will have an opportunity, in the following Number, of making up my deficiencies. All treatises on new subjects (this is new to me) are difficult, because they are new; but, were I to wait until I become an adept, the hand which pens this page, might be mouldering in the dust.

Table-moving, Table-tilting, Table-rapping.

56. These are the rudimentary means of approaching towards Spiritism; and they who cannot walk, must be contented to creep.

An ordinary Loo-table (not an unusually large nor heavy one) is best fitted for Beginners. Let 6, 8, or 12 (more or fewer) seat themselves comfortably (at perfect ease) round the table, without (at first) permitting their clothes to touch the table, or even touching each others clothes, if they can conveniently manage it; there should not be any irksomeness of posture: then, place all the hands flat upon the table, remaining so, for 2 or 3 minutes; then, form the hands into a ring, or circle, by each one joining the thumbs and having the tip of the little finger of one hand covered by the little finger of the person on one side, and the other little finger covering the tip of the little finger of the person on the other side—thus constituting a chain, or circle—that is, one little finger covering, the other covered, and the thumbs joined. Then raise the palms of the hands from the table, touching it with the ends of the fingers only.

57. There surely cannot be any difficulty in conforming to this simple condition; yet, I have but seldom seen half-a-dozen persons take the pains to observe it strictly: they tell you, "it's of no use being so-particular;" that "it can't be necessary to attend to such trifles;" and so on: and if you but cast your eye from one to another, you may perceive several deviations from the preceding directions (see 56) some in one particular and some in another; so that the condition is really not fulfilled. Such as refuse to be at the trouble of observing

what I tell them, need not be surprised if they cannot succeed. I am aware that tables may often move when the condition is not complied with in every particular; but, that is no proof that the movement would not have been earlier, more decided, and much more effective, had the condition been rigidly adhered to. If it be worth while to do a thing at all, it must be worth while to do it well; and I recommend those who do not choose to be "so very particular," to leave it alone altogether, as One disobedient individual may render the attempts of half-a-dozen of no avail. If the conditions are "so silly" then, have nothing to do with them, but quit the table at once—yet, don't tell anyone that You have tested it, and that "it's all humbug."

58. After having carried out the directions given in 56, let silence be maintained; and, if broken by any necessary observation, be careful to avoid levity, which is ever detrimental to success. As soon as the chain is formed and the hands raised, resting on the tips of the Fingers (with the Thumbs touching each other) let each one will the Table to move—that is, let every individual's mind be fixed on wishing the Table to move in any particular direction (say, from right to left) and the probability is, that in a few minutes the Table will have become so impregnated with Magnetism, that move it *must*, though nothing else than inanimate wood—such is the power of mind over lifeless bodies. When the Table becomes more or less charged with magnetism (proceeding from the bodies around it) movement is usually preceded by creakings; and the movement, though slow at first, frequently increases to such a degree that the parties have difficulty in running fast enough to keep up with its accelerated motion.

59. I shall now treat the subject under the supposition, that not anyone at the Table has ever seen table-turning, or knows anything about it; and further, that the Object is not simply "to have a bit of fun," but to make it a stepping-stone to a more intimate acquaintance with Spiritism.

60. If the Table moves, and more especially if it moves with rapidity, everyone whose hands are upon it, will feel an assurance that it does not move through any collusion of any parties touching it, but, from some other Cause. Sometimes the Table may be in motion after a lapse of 2 or 3 minutes only; at other times 10, 15, or 30 minutes may expire without any sign. I recommend Investigators not to prolong sitting beyond 15 minutes at a Table which does not give any sign of its being under magnetic-influence, though some patient Inquirers have been known to succeed after more than an hour's delay. Rather, adopt some change in the Circle—let one or two of the least patient, or, the most sceptical, leave the Table; and if others should not be in the room to fill up the vacated places, let the remainder change their positions, form a new circle, and try again—and try until success rewards their perseverance.

61. Though Females are not always mediums, nor Males always non-mediumistic, the best, that is the most influential, the most effective, the most wonder-working Circles, are composed of Males and Females, arranged alternately.

62. The Table having moved, if the same parties continue willing it (all willing it in one direction) it may probably play such pranks as to astonish every one whose hands remain upon it, and perplex every Sceptic in the room. It will not only Tilt—lifting up a leg, lifting up all the legs but one, and fairly dancing round the room, but, it will go out of equilibrium, and that to such an extraordinary extent, that were not the ordinary laws of Nature overpowered by an influence proceeding from Occult sources, the table must of necessity fall—because, far beyond equilibrium; yet, despite the law of Gravitation, the table does not fall; but, returns back to its upright position—a puzzle to all the scientific men in Victoria who attempt to account for such a phenomenon on ordinary principles. The law of Gravitation is not destroyed, but suspended, by the interference of an Occult law, which must be in strict conformity with Nature, and not in anywise contrary to what the Great directing Mind of all ordains—for, Order reigns throughout the universe.

"All nature is but art, unknown to thee;

All chance, direction which thou canst not see;

All discord, harmony not understood;

All partial evil, universal good;

And, spite of Pride, in erring Reason's spite,

One truth is clear—WHATEVER IS, IS RIGHT! FORZ.

63. Having passed the *moving* and *tilting* stepping-stones, we next arrive at the *rapping* phenomenon; which is either a *something*, or, a *nothing*, either a medium of communication, or, a fanciful offshoot from an infatuated brain: Which is it? *Can* there, or, can there *not* be, any reality in communication through Rapping?

64. Between 10 and 15 years ago, I occasionally took an active part in Table-moving, Table-tipping, and Table-rapping; but, without attaching any confidence to the various *unaccountable* fulfilments of several prognostications; the Table was employed simply as an instrument for passing away an hour or two, in what may be termed, an innocent recreation, without, I believe, any one of us conceiving that we were playing a game on the Boundaries of the Spirit-world.

65. When the Table is thoroughly charged, it may be made the medium of intelligible and important communications—that is, it will *answer* questions, by Rappings on the floor: One rap intimating *no*, Three raps *yes*, Two raps *doubtful*, or unanswerable—and though Rapping is sometimes a tedious process, yet, curiosity and excitement can render it endurable for hours.

66. Before seeking Spirit-intercourse, let some one ask—*Is any Spirit in attendance?* If answered, *Yes* (3 raps) Inquire if all the parties at the Table are in suitable condition? If not, then request that the Table may Rap, on pronouncing the Name of such as ought to retire from the Circle; because, a disturbing influence might render all attempts at procuring answers wearisomely long, if not altogether fruitless. Though all may ask questions, it is better that One be elected (by Raps) as chief speaker. Supposing the Table (the presiding *Spirit*, of course, not the *Wood*) were asked—*How many persons are in this Room?* the Director (for the time being) should commence uttering the Letters of the Alphabet, with a deliberate (not long) pause between the letters—

a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t Rap!
a, b, c, d, e Rap!

a, b, c, d, e, f, g, h, i, j, k, l, m, n Rap!

and 10 persons will be found in the room. Answers of considerable length may be Rapped-out by those who possess sufficient patience—not by me—neither can I accept the Answers with half the confidence I receive communications through the Planchet.

67. *Planchette* is the French term for *little-plank*; and as our word *plank* cannot be intelligibly reduced into such a *diminutive* as the small instrument employed in writing, I propose Anglicizing the French *planchette* into *planchet*, and pronouncing it *plan'shet*. *Spiritualism* and *spiritualist* ought not to be employed as the representatives of *spiritism* and *spiritist*; because, they do not convey the proper meanings. A *spiritualist* is one who is *spiritually-minded*, not absorbed in temporal-things, not what is called a *worldly-minded* person; but, a *spiritist* is one who believes in the doctrine of *spiritism*, in the communications of Departed-spirits with Human-beings. The term *spiritualism* is evidently a misformed word; just as *sectarianism* is a misformation. Lovers of accuracy write *sect*, *sectarist*, *sectarism*, and *spirit*, *spiritist*, *spiritism*.

On 15 Nov. Mrs. Naylor and I received through the Planchet—

68. My dear Son, I do not consider Table-manifestations worthy of practising by those who may obtain informations of a more elevating nature, by Writing. It was the elementary means of communication between Departed-spirits and their Friends still in the body; but, Spirits of a higher sphere have no recourse to such means, nor is it necessary. Tell your friend to practise Writing, and not to be disappointed should he not succeed as speedily as he desires. Some have to wait a considerable time, ere they succeed—but, that depends upon circumstances. My dear Son has not a great stock of patience to practise Writing by himself; therefore, you will do well to write together; he may be, in time, enabled to Write by himself as well.

Farewell, for the present, dear Children! Your loving Mother, M.N.

69. If I have expressed myself clearly, then, the attentive readers of this No. of *The Glowworm* are aware, that persons who have never seen or believed in *Table-moving*, may test it for themselves; may, unknown to any Spiritist, be convinced of Mental-influence putting Inanimate matter into *motion*; and that through the instrumentality of a Table, revelations from "another and a better world" may be made to "mortals in the flesh." Hence, Newspaper-correspondents and Pamphleteers need no longer call upon Spiritists to give "occular demonstrations;" because, all who choose to take the trouble, may convince themselves.

"The subtilty of Nature, far transcends the subtilty of either Sense or Intellect.
BACON.

Spirit-writing.

70. Since I became a convert to Spiritism (in January last) I have not taken any active part in *Table-manifestations*; I leave them to those who need them, or, who take pleasure in them. I receive communications in Writing, through the instrumentality of the Planchet—not yet having acquired patience enough to wait for communications in writing through *the Pencil in hand*. Of course, I am always dependent on another; as I cannot write with the Planchet alone. *Planchets* now becoming as common as *Velocipedes*, I am spared the pains of describing them.

71. Writing with the Pen, or Pencil, in the Hand, under Spirit-influence, has several advantages over writing with the Planchet; and anyone possessed of an abundance of *time*, *patience*, and *perseverance*, may attain it. See 68.

72. Spirit-writings—that is, Writings executed under Spirit-influence, so much laughed at and ridiculed by those who never have had personal experience of their *reality*, are rendered so convincing, that *doubt* becomes impossible.

73. A Lady-doubter, who long cherished the notion that her Writings might *possibly* be attributable to the workings of her own brain (in some mysterious and inexplicable manner) was made to Write in the Dark, first in one foreign language and then in another, which she could not read when she brought them to the light. And these Writings have been seen by hundreds in Melbourne. The same Lady also Plays exquisitely and marvelously on the Piano, when in *trance*—her arms *deathly-cold* from the elbows downwards.

Spirit-drawings.

74. These should be seen, to form any just conception of their *nature and peculiarities*—we have several of them in the house—all Drawn under Spirit-influence.

On the Formation of Circles.

75. Peebles tells us, on p. 205, in a volume just published in Boston (America) that,

Spirit-circles should be formed upon *scientific* principles, The Voltaic pile, constructed of copper and zinc plates, in alternation, to evolve the galvanic fluid, is highly suggestive of the best method. It is well to seat in these Circles male and female, *alternately*, as positive and negative, with a discriminating eye to temperament and adaptation. Man is not *necessarily* positive and Woman negative. In the *harmonial* man or woman, the attractive and repellant are equally balanced. Joining the hands induces a more unitive intermingling of the magnetic forces. Honest Scepticism is no hinderance to success; but, angularities and jealousies are. The Circle once formed in order, there should be no intrusion—no change of conditions. Minds should be *passive*, the aspirations heavenly, the heart purely centred upon the elucidation of Truth, with a patient, devotional spirit; and Light will surely reveal what the candid soul is seeking—the *demonstration* of Angel-presence.

"When the Inquirers have advanced into the real *inner life* of spirituality, there is little or no need for the Circle to centre the magnetic forces. Through true development such have come into complete *rapport* [sensitive contact—affinity] with their Spirit-guides, rendering the Circle no longer a necessity. They virtually become one of the Circle, constituting its earthly polarity, receiving by sympathetic inspiration the enlightened unfoldment of Angelic-life. *Seers of the Ages*. 1869.

Mediumship.

76. Unreasonable people never cease asking, *Why are not all persons Mediums?* *Why are not all Mediums alike?* Simply, because diversity *not* uniformity characterizes all that is Nature and Creature. Are all Eyes blue, all Noses aquiline? Are all Beasts lions, all Birds linnets, all Fishes minnows? or, are all Men 6 feet high, and all Women tan-colored? If every bishop were a Whateley, every doctor a Pettigrew, every lawyer a Brougham, every mathematician a De Morgan, every statesman a Gladstone, and every poet a Shakespeare, then, might every Medium be just like any other Medium; but, *mediumship*, like everything else, is under the dominion of natural laws, which ordain *variety* not *sameness* in all around us—making even one Star to differ from another Star in glory.

See Powell on *Mediumship* in the next issue.

77. While waiting for the promised Contributions, I am called upon, by several anonymous writers, to appoint a day when Spiritists will give *ocular* Demonstrations of the existence of Spirits, in the Mechanics Institution, Collins Street; to which I reply—Spirits are no more at my "beck and bidding," than I am at yours: I have told you, *how* you may convince yourselves; and if you do not choose to take the trouble, I shall not go a step out of my way to satisfy your indolent curiosity. To those who are more respectful and less imperative, I say—wait awhile, and Demonstrations such as no Sceptic will be able to resist, shall be forthcoming; but, the Manifestations will be made to answer a higher purpose than that of gratifying obstinate Unbelievers.

78. Those who have any doubt as to the possibility of *mind* putting *wood into motion*, without the Table being so much as *touched*, would do well to read and digest the Reports of the Detective Committee appointed by the "Dialectical Society"—copied into several Colonial papers; such, for instance, as *The Leader* of 30 Oct. last, p. 5.

I shall rejoice at anyone's being convinced of the *reality* of Spiritism—but, I shall not attempt to *proselytize*; the Readers of *The Glowworm* shall not have just cause to accuse me of trying to "thrust Spiritism down their throats"—the Blessing is within their reach, but, they may reject it, if they please.

Irrational and harsh have been the comments made on the refusals to admit Strangers into the Circle at my house, where anyone can be introduced—circumstances permitting. If the *nature* of Spiritism was but understood, persons of common understanding would at once perceive the impropriety of keeping open doors for the entry of every one who choose to have "a lark," or, to turn our meetings into ridicule. Some of our evenings have been almost wasted, by the injudicious admission of Strangers; and though honest Doubters, and even professed Sceptics and Atheists, are welcome to witness our proceedings, it can only be, when the Circle is in a *fit condition* to receive them.

The following Communication was received, on 21 Sep. by a Member in our Circle—J. W. H.

79. You are now again meeting together for the purpose of getting more light on the manner of Our holding communion with you, and of the object we all have in view in attending the Circle; and as this is necessary for you *all* to know and understand, before you can progress very far in Spiritual growth, I will endeavor to elucidate what is now so little understood by you.

"You are so placed together, in order to form, or, initiate a perfect *Magnetic current*; and, in order to produce that perfect current, it is necessary that the members of the Circle should have some *affinity* for each other. It is also necessary that there should be *no break* in the Circle. The table should, if possible, be quite surrounded, even although the members then present should separate a short distance from each other.

"Having then succeeded in establishing an *Electric current*, you should *all* of you sit quietly, and with your attention fixed on the paper before you. You should none of you move more than you can possibly help, as, every time any person moves, it *disturbs* the equal flow of the magnetic current, and the whole Circle is affected by it.

"It is therefore advisable, that you should all agree to sit still until all the Communications are finished.

"Another very essential requisite, is, *silence*; for, if any one member of the Circle speaks, even in a whisper, it necessarily distracts the attention of the other members; and that also tends to interrupt the Magnetic current, and the consequent harmony of the whole.

"80. So much, then, for the *manner*; and I will now endeavor, as briefly, to give you a somewhat clearer insight into the *object* We have in attending.

"Your world is now fast arriving at that stage in its growth, when the old traditions and dogmas which have been sufficient for the past, are becoming distasteful to many thoughtful and honest men. See 102.

"There are now thousands of people on the earth, wandering away, they know not whither, because of their repugnance to these old dogmas. Thousands of good, trustworthy vessels, tossed by the waves and buffeted by the winds, which

continually assail them. These are only so drifting about, because, they have lost their anchor. Their number is also daily increasing, and will continue to increase faster than ever, unless some new and more beautiful doctrine [teaching of the love of God for his children, and of his manner of dealing with them] is held out to them.* Unless they are each one supplied with a more trustworthy anchor, which shall be capable of withstanding any storm and any buffeting of the winds and waves of opposition."

* The words within the brackets, were added on 16 Oct.

"Spiritism, or, Spirit-teachings. We believe will supply this want, and will once more restore all these wanderers to their lost haven of rest and peace. The Spirit-teachings, We think—if they are given by *good and wise Spirits*—and are attended to with diligence and earnestness, will work marvels on your earth during the next decade.

"Human progress is much more rapid now, than it ever was before, at least since I have any idea of, and it will continue to increase in both rapidity and intelligence for as long as We can see before us. It is pre-eminently necessary, therefore, that there should be some effectual means of meeting the requirements of these rapidly advancing times; and that those who seek to lead the van should all earnestly and diligently strive "with all their might, and with all their strength," to advance *themselves*, by paying strict attention to all that is calculated to improve their Spiritual growth.

"See, then, that no worldly considerations enter into your minds, and that you be all guided by the most noble motives, for the Universal good." Signed ———

The following was added, by the same Spirit, on the 17th October—

"The directions here do not necessarily apply to every Circle, but, they would always be beneficial, although perhaps not absolutely necessary."

The next was communicated (in Nov.) to J. W. H. and his Wife, not in our Circle, but, at his own house, through the Planchet—

81. My Dear Children—You are better by yourselves than with strangers, as you are not yet strong enough in charity to be able to overcome your *want of affinity*, or, your difference of feelings, wishes, aims, desires. You are both going on very nicely, but, you want more of that Holy-spirit of God, I spoke of in my last paper.

"You should endeavor, earnestly and continuously, to so order your thoughts and actions, that you should never, by a single thought, or, a single action, break or sever the fine golden-thread which binds you to that Holy-spirit.

"When you understand the manner in which the Holy-spirit surrounds and influences you, you will see that it is essentially necessary to keep your thoughts always pure and good, and to let all your actions be dictated by love and charity. An impure thought, or, a dishonest or uncharitable (unkind) action, as I have just told you, may break the very fine golden-thread which keeps you under its influence—and days may elapse before you quite recover it.

A word to the wise is sufficient. Your Father."

82. The Readers of *The Glowworm*, on perusing such Communications, teaching *purity* of Thought, *uprightness* of Action, and *charity* towards All, may probably be reminded of the calumnious Newspaper-editor (3) who publicly declared that "Spiritualists and Spiritualism are polluting the moral atmosphere," and that their "writings are subversive of all religious, social and domestic virtue," etc.

83. A Spirit-circle is a collected number of persons seeking Communion with Departed-spirits—not for *divination*, but, for *holy-intercourse*—and one of the peculiar advantages arising from numbers, is, the mutual impartation and reception of the *combined* Magnetisms, which enables Spirits to commune with considerably more influence, and develops the latent gifts of Mediumship with much greater effect.

84. Persons of remarkably positive temperaments should not be admitted, lest the Magnetism emanating from the Circle should overpower that of the Spirits, who must ever be *positive* to the Circle, in order to produce phenomena.

85. Few people seem to have any just conception of this matter. The association of differing temperaments, is to form a battery (on the principle of electricity or galvanism) composed of *positive* and *negative* elements; therefore, it is exceedingly injudicious in any Circle of short standing, to admit Strangers at all—unless, of known *negative* disposition—and, in every case, it is prudent to seat them *out-side* the

Circle. On 26 Oct. our Circle was so stagnated, that not One at the table could succeed in Writing; and, after having spent an hour-and-a-half unprofitably, I asked—*What disturbs us?* and then received the following through Planchet—

86. My dear Son, The magnetic current was disturbed, by having conflicting antagonism of too much material, or, *coarse magnetism*. You should not admit so many Strangers into the Circle at once; it does neither profit your soul, nor theirs. I am unable to give you further communications tonight. May the Almighty protect and bless you all, is the prayer of your loving mother,
M. N.

Many have expressed ardent desires and sincere longings to be present at our Circle, who have not been admitted—but, *may yet be*, circumstances permitting; and some who have been refused admittance, have ungenerously attributed it to *unkindness*; while others have made it their boast that we did not *dare* to admit them, lest they should detect the Imposition, or, the Humbuggery. Poor souls, they have not penetration enough to discover their own incapability of passing a just judgement on what they do not apprehend.

87. TEMPERATURE—As an unusual amount of Magnetism is liberated at a Circle, the room is necessarily warm; and care should be taken that it is not overheated, nor even close, but well ventilated. Avoid *strong light*, which produces excessive motion in the atmosphere, thereby militating against favorable manifestations: *subdued lights* are the best adapted for all manifestations of a Magnetic character, and more especially for Spirit-circles.

88. POSITIONS—If the Circle meets periodically, and is composed of the same persons, they should each occupy the same seat (unless changed by Spirit-direction) sitting round a table, the hands laid upon it, palms downwards; for, Wood, when magnetically charged, is a good conductor. When once seated, avoid entering or quitting the room, or, of moving about in it. Whoever is not, cannot be, punctual in attendance, should withdraw from the Circle altogether; nor should *late comers* be admitted; for, when the Sitting has commenced, disturbance should not be permitted. Spirits are far more punctual to seasons, faithful to promise, and periodical in action, than Mortals. Sit but once a week in Circle—not twice, much less thrice—and do not extend the Sitting beyond 2 hours, unless occasionally solicited by the Spirits to do so. As soon as any of the Circle can communicate freely and conclusively with Spirits, the Spirits both can and will take charge of the future regulations of the Circle.

Though these and all such like observations may serve the uninitiated with “plenty of fun,” and excite the laughter and ridicule of “the all-knowing,” I trust there are hundreds who may accept them without derision, and many who may be brought to say,

“There are more things in heaven and earth, Horatio,
Than are dreamt of in our Philosophy. *Hamlet.*”

Communications from Castlemaine.

89. I have received the 2 following Communications from Castlemaine, both of them relating to the Lecture I delivered there (14 Oct.) “*On Man and on Spiritism*,” and both of them from the departed William Mac Lean—

Good Evening to you, my Friends! James, Your Friend and Family you were so anxiously asking after, are nearing the home of their birth. They are all well, though in warm latitudes, about 15 to 18 degrees north. a.

The Lecturer you have invited up to your Town, will give you a degree of pleasure and satisfaction that will fully compensate all of you for the material risk you run. *We will Impress to fill your Room.* Good Night! b.

a. The Friends referred to, left Melbourne in the *Swiftsure*, on the 6 Aug. last; consequently the accuracy of the Communication has yet to be tested.

b. The Room was filled, beyond all expectations. See 24.

90. Good Evening to you all, James and dear Friends. We watched with considerable interest your Lecturer, last evening [14 Oct.] and we feel a delight in expressing our utmost pleasure and satisfaction, when we saw the great and wrapt attention the Lecturer was received with by so many antagonistic minds that were present. We had a large gathering above you—as large, or larger than what you had in your Room. You must not be disappointed at expressions of

disappointment of many who attended, for, that is a circumstance that will arise, we think, in all Lectures or even Sermons of your Teachers. There was a large amount of Seed sown last night; you will soon perceive the fruit, and your material loss will be repaid you a *Hundredfold*. We ask you, which you value most—your material wealth, or, the *Golden Truth*? You cannot always buy the Truth, but, anything of your material longings can be purchased, at some price. You have employed a good Sower, and you yourselves must be the Reapers, and carefully watch the growing seed. We are always with you; we watch over you in all your actions—if you fail Us, you fail Yourself. Good night! WILLIAM MAC LEAN.

91. Having given the Communications from Castlemaine, I shall now give Communications to our own Circle, bearing on the 4 lectures touching on Spiritism, which have been received so very differently by different persons; some approving, others disapproving of them altogether.

“*The Battle of Science*” was delivered on 11 Aug. and on 12 Aug. the following was received, through Planchet—

My dear Son, The Law that regulates Spirit-intercourse, is one of the easiest understood amongst the whole code of the Infinite mind; but, not so to the soul-bound individual of the Earth-sphere. You, my dear Son, were assisted by your loving Spirit-friends, last evening, and their glorious influence was distributed upon You, and those open to receive it amongst the audience. The reign of Truth has commenced; but, it has many Battles to encounter ere it shall reign triumphant in the hearts of the children of men. Be You one of the foremost Champions in the struggle; girding on the whole armor of God, that You may withstand the fiery darts of Error. Good night, my dear Son; your loving Mother looks upon you with ineffable love, and waits You on this other side the river of Life. M.N.

92. “*Truth grappling with Error*” was delivered on 10 Sep. and while I was on the way to the Lecture-room, Mrs. Naylor received the following, in reply to her inquiry—

A host will encompass Him. We shall also work upon his Auditors, for their own benefit and the Cause he is going to expound—Holy Spiritism. LUTHER.

93. “*Man, as a rational, a social, and an accountable Being*,” etc. was delivered on 11 Oct. and, on the preceding day, Mrs. N. and I received—not in Circle—

We shall be with you in the Holy Cause you are advocating; the Truth will conquer. Happy, if through your instrumentality, some are brought to view Spiritism in its true light. Be truthful and steadfast; you will have many to oppose you; but, let not this discourage you. Spirit-angels will be with you, and assist you—the Truth, the glorious Truth shall conquer! Farewell, my beloved Son, Your affectionate mother, M. N.

94. On 12 Oct. we received in Circle—

My dear Son, Happy are we to perceive an interest in our beautiful Philosophy displayed by the Searchers of Truth. There are many searching after Happiness, but alas! they look in the wrong direction; but, ere long, the mists of prejudice shall be cleared away by the bright light of Truth, and they will behold the sun of righteousness shining into their souls with the lustre that makes pure, and a love that is divine. Search for Truth, and it will come stealing into the soul, as the dew, and as the fragrance of the rose steals upon the sense, or, the music of a finely tuned instrument touched by skilful fingers. Adieu, my dear Son, and Friends, for tonight. Your loving mother, M. N.

95. “*On Woman; and on Spiritism*” was delivered on the first of Nov. and, on 2 Nov. I received—

My dear Son, Your Mother greets you in Love. I am well-pleased with your efforts in disseminating the glorious truth of Spirit-communion; but, there are Some who cannot realize it, for, they are blinded by Prejudice, and will not open their eyes to the light of truth, because, they see what they judge the *infallible* truth in the Bible: to those you require to speak gently, and uncover the light slowly, so that the rays do not cause blindness of a worse character than what they already possess; it requires wisdom as well as zeal—as the Physician must deal out the remedies with skill, or else, the Patient is made worse, so must You use skill in dealing with diseased minds; some need to be coaxed to take the nauseous medicine—like a dear petted Child who hates physic.

'Go on, my dear Son, in the course before you; many loving Friends here are helping you; and they shall take the sting out of the venomous words thrown at you.

God bless you all, my children! Persevere unto the end. Good night, my dear Son! Your loving Mother, M. N.

96. Mrs. Nayler received the following, on 2 Nov.

We greatly approve of the Lecture, although some of those present did not seem to relish it, as their old-cherished notions were forcibly attacked, in a way they did not anticipate; but, even they will be convinced sooner than they expect. The truth of Spiritism will strike mankind with a force never thought of, and they will wonder this great Truth did not strike them before.

BACON.

97. It is fitting that I should here inform the Uninitiated, that in *all*, that is, in *every one* of the Communications received by me, I had no more command over the Planchet, than you had; for, I was *passive*; I knew not, had not the remotest conception of what was being written: and I have had proofs, over and over again, that the Medium could not possibly know certain facts communicated through the Planchet; then, *whence* the Communications? We have been told within the last few months, from Pulpits and in Newspapers, that *what is not Delusion*, is attributable to *Satanic influence*; and several God-fearing men have zealously contended, that it is *wicked* for anyone to attempt prying into Futurity, which *they say* is condemned in the Scriptures; but, they "Err, not knowing the Scriptures;" they have confounded Spiritism with Divination, and ascribed the communications of Good-spirits to the workings of Evil-spirits. Texts may be quoted to give apparent countenance to almost anything; but, Scripture is the best interpreter of Scripture. We read, for instance, in *John vi. 27*, Labor not for the meat which perisheth;" yet, in *1 Tim. v. 8*, we read—"If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." But, patience! the Light which has already dawned on Victoria, will quickly become brighter and brighter, dispelling the Darkness which still enshrouds the minds of many well-meaning and upright persons—the light shineth in darkness, but the darkness comprehendeth it not.

Seeing, then, how exceedingly simple are the *conditions* on which all Truth-seekers may obtain an intimate acquaintance with the Spirit-philosophy, those who are really in earnest, may rely on acquiring it, even without any aid from avowed Spiritists; for, the road is so direct, that a way-faring man, however illiterate, need not err therein.

Some may feel disposed to forego all inquiry after it, on account of its too easy attainment, and refuse to adopt means so unencumbered with difficulties—such minds there are.

This brings to my remembrance the story of Naaman, the leper (in II. Kings, ch. v.) who had been told by Elisha, "Go and wash in Jordan 7 times, and thy flesh shall come again to thee, and thou shalt be clean"—at which *simple condition*, Naaman took offense, "was wroth, and went away, and said—Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper; are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do *some great thing*, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean? Then, went he down, and dipped himself 7 times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

I fear that we have many Naamans in Victoria, who will not adopt the *simple conditions* on which alone they can rapidly become proficient in Table-moving, etc. Had I set them a difficult task, they would probably attend to it strictly—they choose to deviate from the *easy condition*, and they must abide the disappointments; but, let them not complain of failure.

98. Emma Hardinge tells us—

All persons are subject to Spirit influence, guidance, and controll; but, not all can so externalize this power as to use it *consciously*, or, as what is significantly called a *medium*; and, finally, let it ever be remembered, that, except in the case of *trance-speakers*, no Medium can ever hope successfully to exercise his or her Gift in a large or promiscuous

assembly; while Trance-speakers, no less than Mediums for any other gift, can never be influenced by Spirits far beyond *their own normal capacity* in the *MATTER* of the intelligence rendered—the magnetism of the Spirit and the Spirit-circle being but a quickening fire, which inspires the Brain, stimulates the Faculties, and (like a hot-house process on Plants) *forces* into abnormal prominence, dormant or latent powers of mind, but, *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, tipping, and other forms of test mediums, the intelligence or idea of the Spirit is always measurably shaped by the capacity and idiosyncrasies of the Medium. All Spirit-power is thus limited in expression by the Organism through which it works; and Spirits may contrall, inspire, and influence the Human-mind, but, *do not change or re-create it*."

99. Can the most prejudiced, discover in the Spirit-communications I have inserted, any of that "devout impiety, godless religion, hopeless atheism" (3) or, any of that "clever jugglery, fraudulent deception, sad farrago of rubbish" (43) which porchblind Antagonists have so recklessly associated with Spiritism? Do not such Communications rather tend to instil Love to God and Love to Man? urging *purity* of thought, *uprightness* of conduct, and *charity* towards all men? Wait awhile, and you shall see hosts who are now against us, martaling amongst our friends—

"Time is the nurse and breeder of all Good."

100. November 25. I have just read the slashing article in yesterday's *Humbug*, headed "Ixion out of Heaven," wherein the self-satisfied Editor flourishes his own ignorance of the ennobling and pure doctrine of Spiritism—far too sacred to be touched by unclean hands; and wherein he has, with more acrimony than sense, held me up before his readers as a fit subject for ridicule and a proper object for his venomous critiques. The expressions are such as a *gentleman* could not employ on any occasion, and are certainly derogatory to a *man of letters*—exemplifications of the *abuse*, made of the privilege granted by the Freedom of the Press. If worthy of the name of *man*, I might ask him,

What have I ever done or said of You, that you should publicly assail me by Name? Me, who never injured You in deed, word, or thought?

I cannot demean myself by sinking to a level with *Humbug*, using a score of characteristic epithets denoting that the Libeler is a thoroughly contemptible creature, not daring to sign his Name, lest men of honorable feelings should spit upon it; yet, I embrace this opportunity of saying, with becoming modesty, that after having passed an eventful period (exceeding three score years and ten) I am not ashamed of my Name, nor afraid of having my Character placed in contrast to the Character of the Nameless calumniator of his fellow-citizens, before whom he has not the moral courage to appear stripped of his cloak—*Humbug*.

Let the readers of *The Glowworm* rest assured, that the Charges brought by *Humbug* against the elevating and purifying Spirit-philosophy, are as hollow as they are vile, as false as they are foul; and although I would have my readers excuse his presumption in consideration of his Youth, and pardon his impudence on the score of his Ignorance, I think he richly deserves to have his ears boxed, for vilifying so many hundreds of Victorians who are immeasurably his superiors as literary, honorable, and moral characters.

101. As to the £50 Challenge, it had not, could not by any possibility have any connection with Spirit-philosophy; it was to all intents and purposes a test of the *capabilities* of such Clairvoyants as chose to attempt reading it—but not for any other; and I am surprised that it has not been read; as Clairvoyance has repeatedly accomplished much more difficult feats. I take it for granted, there are Clairvoyants in Melbourne who could have read it *with ease*, had they thought proper to come forward; but, £50 is not an inducement for well-to-do Clairvoyants to make their *capabilities* public, and become the Talk of the Town, and to see their Portraits, or their Caricatures, in all the trumpery publications in the city and its suburbs.

I have been expecting *promised* Contributions, from day to day, which, together with *promised* Advertisements, would have occupied 4 pages more; it is now Saturday afternoon, and though some have reached me, they have arrived too late for insertion in this Number, as it must be printed off on Monday, to be ready for the 30th.

Articles and Advertisements for the next Number must be sent in by the 20th, on account of the Christmas Holidays.

102. November, 29th, 1869. We live in a glorious Age! The Royal Mail Steamer, *Malta*, has brought us refreshing intelligence of wars and rumors of wars in the so-called *Religious World*; assuring us that old things are fast passing away and that all things are rapidly becoming new—new Converts to Truth, are everywhere repudiating worn-out *Dogmas*. Not only are the Anglican and the Roman Catholic Instructors of the people propounding new doctrines and teaching new precepts, but Ministers of nearly all denominations are industriously recommending revolutions of thought, and zealously instilling new principles of religion, throughout Christendom—all converging towards what Theodore Parker designated **THE ABSOLUTE RELIGION OF THE FUTURE!** the world-reconciling theology, **HOLY SPIRITISM!** the only indissoluble bond of Universal Brotherhood, the only inexhaustible solace in this life, yielding the sweetest foretaste of the happy life to come!

103. Instead of Spiritism being “subversive of all religious, social, and domestic virtue” (3) and “debasement of its Votaries” (6) Spiritism raises its Votaries above themselves; for it elevates their conceptions of our Father who is in heaven; and by its benign influence and restraining power, leads its Votaries from error to rectitude, from corruption to purity, from lowliness to exaltation, and from earthly pollutions to heavenly holiness. Instead of Spiritism being “a moral ailment, a rabid lunacy” (3) or “clever jugglery, inextricably confounded with fraud and chicane” (43) it reproves our unrighteousness, convicts us of wickedness, softens us into sorrow for our transgressions; subduing our pride, assuaging our passions, amending our hearts, and sanctifying our lives. Instead of Spiritism being “sublime rot” (3) “not amenable to human reason” (43) we learn from Spirit-communications that when the short parenthesis, called *time*, shall be for ever shut in between the two eternities, we shall again be united to our dear departed Friends, and with them rejoice in the fullness of the enjoyment of our Father and our God! Instead of Spiritism requiring “an intire surrender of our reasoning and inquiring faculties” (6) being but “a sad farrago of rubbish” (43) it is **GOD’S BEST GIFT TO MAN**; calling him forth into the expansion of benevolence, into all the charities and amities, the feelings and offices of his divine nature; teaching him to rise, conquer, and triumph over desires, disappointments, tribulations, languor, sickness, and death; assuring him, through Spirit-intercourse, that when this mortal shall have put on immortality, we shall then for ever be enabled to draw pure draughts from the Fountain of bliss, without exhaustion and without satiety!

What is the advice of that famous “Doctor of the Law, had in reputation among all the people”? He says to the Opponents of Spiritism—“Take heed to yourselves; Refrain from these men, and let them alone; for, if this work be of **MEN**, it will come to *naught*: but, if it be of **GOD**, ye cannot *overthrow* it!” **GAMALIEL.**

104. The 3 Lectures, 7, 9, 10, wherein I introduced a variety of observations on Spiritism, have been strangely misinterpreted by many Theological critics; and by some Pulpits strongly condemned, as nothing short of *blasphemy*: but, not One of them (to my knowledge) has shown that I have misapplied the Texts I quoted; nor is there a single censure which is justifiable on Scripture-grounds. That the Pulpits have borne *false* witness against me, is no fault of mine; and that they “Err, not knowing the Scriptures,” cannot justly be laid to my account: I am not answerable for either their errors or their transgressions, as every one must bear his own burden. In Lecture 9, I showed that Spiritism runs throughout the Old-covenant, and that it runs throughout the New-covenant, I showed in Lecture 10; quoting Texts as my authority: are all the passages *false*, because Theological-teachers had never discovered their *true* meanings? I challenge the combined Pulpits and Critics of *Victoria* to disprove my assertion—If Spiritism be false, then, is the Bible false; but, if the Bible be true, then is Spiritism true!

“It is a beautiful belief, that ever, round our head,
Are hovering, on viewless wings, the *Spirits of the Dead!*”

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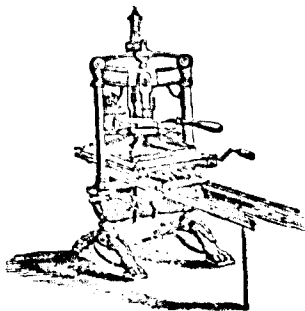
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"The Glowworm shows the Muth to be near."

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"Light, Light, more Light!"



"The Printing-press will save the World."

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Notwithstanding this Periodical is the declared advocate of Spirit-philosophy, and the avowed defender of its Votaries, it is *not* to be accepted by the Public as being the mouthpiece of *all* the Spiritists in Victoria; but simply, as a vehicle giving publicity to the contributions of the various Individuals whose names may be appended—other Spiritists not being in anywise amenable for its Contents; as they, like its Opponents, are free to dissent from its views and expressions. Articles in direct contradiction to the doctrine of Spiritism, shall have free admission into its columns—provided, they be couched in respectful terms; though offensive language cannot be accepted: nor shall anyone attack man, woman, or child, *by name*, unless the Name of the writer be affixed to the article. The pages of this Paper are consecrated to the propagation of Truth and the eradication of Error; and its supporters say, with Milton,

Let truth and error grapple! Who ever knew Truth put to the worse, in a free and open encounter!"

For the convenience of Animadvertisers, numbers are placed before several paragraphs, making reference easy.

No. 2.

31, DECEMBER, 1869.

Price 6d.

What is Truth?

105. This question was asked, upwards of 1800 years ago, of Him who was eminently qualified to have answered it, fully and satisfactorily; yet, He did not deem it proper to reply. All of us must answer it (individually) for ourselves; as what seems Truth to one mind, appears Error to another; what I may conceive to be *fact*, my readers may look upon as *fiction*:

"How can men reason, but from what they know?"

Many things which were held as incontrovertible Truths by our predecessors, have, through the advancement of knowledge, been repudiated in our day; and many of the time-honoured social and religious doctrines, men and women of understanding are now throwing to the moles and the bats: some things also, well worthy of unbroken continuance, have been suffered to pass into disuse; and some doctrines deserving of perpetuity, have slid into comparative oblivion. Truth, however, is as permanent as God! for, though assailable, it is impregnable; though liable to neglect, it cannot be totally obliterated; it may be obscured, but not extinguished; it may be repressed, but not destroyed; it may be trodden underfoot, but it never can be lost; it may be thwarted, misrepresented, and belied, but it cannot possibly be annihilated: it is always susceptible to the awakening influence of mental light and life, to spiritual intercourse—and, despite popular prejudices, however goaded on by Priestcraft, and aided by that modern marvel the Printing-press, Truth must Prevail!

"And Truth alone, where'er my lot be cast,
Shall be my end and aim, my glory to the last!"

Hundreds of intellectually-minded men and women in Melbourne and its Suburbs, are now inquiring,

Can Spiritism be True?

100. But a few months back, *Spiritism* needed only to be mentioned in this city, to evoke a burst of laughter, or call forth an illiberal and senseless critique; now, none but the thoughtless give vent to their gallimatia and ribaldry in the presence of Strangers, lest they should be rebuked by the persons next to them in the Coffee-house, the Railway-carriage, or any other public place; our Newspapers are beginning to treat the subject respectfully; and even some of our Pulpits have already cautioned their congregations against speaking unadvisedly against *Spiritists*, many of

whom, one Minister said, He believed to be "as intelligent, honest, and upright," as any then within the sound of his voice! These are *signs* of the Times; and the light which is dawning, will shortly burst into meridian splendor!

107. If we look abroad into the Religious world, we shall everywhere see that old things are rapidly passing away, and that all things are becoming new. America took the lead, the Continent of Europe followed, and, at length, the British Isles slowly assented to espouse the regenerating religion of Spiritism—and now, Australia is awakening to a sense of the reality of God's best gift to Man!

108. We have not in the annals of nations any record of a religious movement so sudden, extensive, and momentous, as the glorious resurrection of Spiritism, which will, happily and speedily, take the place of the worn-out dogmas and fossilized theologies which no longer satisfy the cravings of enlightened understandings and inquiring minds. The Roman Catholic as well as the Anglican instructors of the people, are introducing new phases of faith to their congregations, and teaching nobler and holier precepts than have been propagated in their churches for ages; while Ministers of many other denominations, are assiduously revolutionizing the modes of thought, and disseminating purer and more exalted principles, among their various flocks—humanizing, fraternizing, and spiritualizing millions of thirsty souls, longing for the waters of life, regeneration, and immortality.

109. The Christianity of the Churches has had its day, and it has proved a failure; and now, mankind, tired of creeds, wearied-out with liturgies, and sick of confessions, seem converging towards making a trial of that religious-life so strongly recommended, and exemplarily manifested, by the greatest of Spiritists hitherto—Jesus of Nazareth, God's well-beloved Son.

110. Spiritism, though familiar to men's minds during thousands and thousands of years in India, Egypt, China, and Persia, many ages prior to its adoption by the Hebrews, Grecians, Romans, and Christians, was unhappily put aside by Luther and his fellow-workers—the most deplorable concomitant of the notable Reformation—for, notwithstanding the Belief in the "Communion with Saints" has never been without adherents in Christendom, it has, for 300 years been strangely overlooked, and very generally

disacknowledged, by most of the 500 different and contending Sects—though the Roman Catholics have never ceased to confess the existence of Spirit-intercourse with Humanity.

111. Happily, in our day, a light from heaven has not only dawned, but glittered on our globe; for, in the short space of 20 years, upwards of 20 millions of Creed-bound Sectarists, have embraced the Free-religion of Spiritism; causing a revolution in the religious-world, wholly without precedent!

This Biblical doctrine, running all the way through the Old and New covenants, is so self-evident to the observant reader, that he cannot accept those ancient and sacred writings as "the Scriptures of truth," if Spiritism be a "sham" or a "lie"; for, if Human-beings cannot be visited by Angels, cannot hold communion with Spirits, then is Judaism a myth, and Christianity itself but a cunningly devised fable—both of them unworthy of our reverence and even beneath our notice.

112. I have shown, and, as I think, incontrovertibly shown, in Lecture 9 (on *Man*) that the Jewish Scriptures must be *false* if Spiritism be *not true*; and in Lecture 10 (on *Woman*) I have shown, that if Spiritism be *false*, the Christian Scriptures *cannot be true*: of course, the logical inference is, that Spiritism and the Bible *stand or fall together*! They are either both of them *True*, or, both of them *False*—*Which of the two are they?*

A Solemn appeal to Pulpit-teachers.

113. It is no secret in Victoria, that several professed Ministers of the Gospel, have, privately and publicly, denounced Spiritism as *blasphemy*, and ranked Spiritists among *imposters*, *blasphemers*, and *lunatics*—not knowing what they did; and I prefer ascribing their discreditable attacks and condemnations to Ignorance, rather than to Wickedness; to recklessness, rather than to premeditated assaults on the general truthfulness of the Bible—which, with all its known and acknowledged discrepancies and errors, millions may still safely use as a lamp unto their feet, and a light unto their path.

114. I intentionally refrain from an examination of the several Texts adduced in pulpits, pamphlets, and newspapers, for the purpose of showing me that the Scriptures prohibit intercourse with *Evil-spirits*, and that *Divination* is peremptorily forbidden; for, I know that, as well as any of my correspondents; and I also know, that in the barbarous times of Moses, divination as well as witchcraft, was punished with the penalty of *death*; all this I know, and more besides; but, our Anathematisers evidently do not know the wide difference there is between *Divination* and *Spiritism*, which are at opposite poles of Spirit-communion, and emphatically unapproachable; the one a decided *good*, the other a decided *evil*.

115. If, instead of giving ear to the extravagant reports of our Defamers, and receiving all the gross misrepresentations of our declared Opponents, as indubitable truths, Pulpit-teachers had taken the precaution *first* to have examined for themselves, and then have adhered to the Truth only; they would not so glaringly have exhibited their false inferences, nor would they now have cause for that bitter repentance which their unwarrantable censures will be sure to exact from them—sooner or later. Some of them have heaped texts upon texts from the writings of Moses, thinking to put me in a strait to answer them—just as the Critics quoted Moses to perplex Jesus; and I cannot do better than give his answer as my reply, couched in the following words—

Ye do err, *not knowing* the Scriptures!"

that is, though they knew the *words* of Moses, they did not apprehend his *meaning*. What signifies the quoting of 100 Texts, if not one of them is *appropriate*?

116. Seeking forbidden intercourse with *Evil-spirits*, for the prosecution of wicked purposes, is essentially different from seeking holy communion with *Good-spirits*, for our spiritual guidance; and cannot, by *thinking* minds, be ranked alike; any more than ostentatious prayer at street-corners, can be likened to sincere prayer in the closet.

117. Surely, it never entered the heads of these Pulpit-teachers, that in disparaging *Spiritism*, they were dis-

paraging the *Bible*—or, some of them, at least, would have refrained from bringing the Scriptures into disrepute. Besides, every one who preaches against Spiritism, undermines the very ground on which his pulpit stands; for if, as they maintain,

"All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,"

then, the antagonists to Spiritism place themselves in difficulties, out of which no after-wit can possibly extricate them. As *Inspiration* is the hinge on which hangs the authority of Scripture both for and against *Spiritism*, instead of offering my individual opinion, I shall quote the words of a few writers of acknowledged authority in the Churches. I read, in that highly lauded Orthodox work, *Inspiration and Interpretation*, by Rev. J. W. Burgon—

118. The Bible is none other than the *Voice of Him* that sitteth upon the Throne! Every *book* of it—every *chapter* of it—every *verse* of it—every *word* of it—every *syllable* of it (where are we to stop) every *letter* of it—is the *direct utterance of the Most High*! The Bible is none other than the *WORD OF GOD*—not some part of it more, some part of it less, but *all alike*, the *Utterance of Him* who sitteth upon the Throne—*ABSOLUTE—FAULTLESS—UNERRING—SUPREME!*"

Page 89.

119. Archdeacon Pratt tells us in plain terms, on p. 102, of his *Science and Scripture not at Variance*—

By the *Inspiration of Holy Scripture* I understand, that the Scriptures were written under the Guidance of the Holy-spirit, who communicated to the Writers *facts before unknown*, directed them in the selection of other facts already known, and *Preserved them from Error of every kind in the Records they made.*"

120. Rev. E. Garbett, "Select Preacher and Boyle Lecturer," in his Sermon of 16th Nov. 1862, preached before the University of Oxford, told his hearers—

If the belief in the Infallibility of the Scripture be a *falsehood*, the Church founded upon it, must be a *living fraud*—in all consistent reason, we must *Accept the Whole* of the Inspired autographs, or, *Reject the Whole*, as from *end to end* unauthoritative and worthless." p. 10.

121. And in Baylee's Manual, which, according to the Preface, is "for the Use of the Students of St. Aidan's College," I read,

The Bible cannot be less than verbally inspired. Every *word* every *syllable*, every *letter*, is just what it would be, had God spoken from heaven without any Human intervention! p. 48.

122. The Archbishops and Bishops of the National Church, in addressing their *Protest* to Bishop Colenso, in 1863, hesitated not to aver—

All our hopes for Eternity, the very foundation of our faith, our nearest and dearest consolations, are taken from us, if *One line* of that sacred Book be declared *unfaithful*, or *untrustworthy*!"

123. The Committee appointed at the Meeting held in Oxford, on 25th Feb. 1864, drew up the following *Declaration*, which was extensively circulated among the Clergy—

We, the undersigned Presbyters and Deacons in holy orders of the Church of England and Ireland, hold it to be *our bounden duty* to the Church of England and Ireland, and to the Souls of men, to *Declare* our firm belief that the Church of England and Ireland, in common with the whole catholic church, maintains, *without reserve or qualification*—the *Inspiration and Divine authority* of the whole canonical Scriptures, as not only containing but being the *Word of God!*" etc.

And the Names of the "*Seven Wise Men*" constituting the Oxford Commission, which so reverently adhered to the "*Wisdom of our Ancestors*," were ostentatiously published in the following rotation—

C. C. Clerke, D.D. Archdeacon of Oxford;
R. L. Cotton, D.D. Provost of Worcester College;
G. A. Denison, M.A. Archdeacon of Taunton;
W. R. Freemantle, M.A. Rector of Claydon;
F. K. Leighton, D.D. Warden of All Souls College;
J. C. Miller, D.D. St. Martin's, Birmingham; and
G. B. Pusey, D.D. Regius Professor of Hebrew.

124. Observe—the Declaration of those *Seven Wise Men*, is, to all intents and purposes, a *Declaration of their Nonconformity!* for, it was drawn up as their avowed Opposition to the Judgement of the Privy Council's reversal of the Judgement of the Court of Arches in *re Williams and Wilson* (8th Feb. 1864) the Privy Council declaring "the right of Private Judgement"!

125. To the 6 Quotations already given (118-123) 600 may be added from Church of England writers—but, I have neither space nor inclination to insert them; and still more might be instanced from among other denominations; such, for instance, as Dr. Candlish, who says—

I claim the justice of being believed, when I avow it is my sole aim to advocate, as best I may, the *great truth* on which the religion of Christ and the hopes of Christians depend—that, not only is the **Word of God in the Bible**, but, that the Bible is itself, in the strictest and fullest sense, in every particular of its contents, and in every *expression* which it uses, the *Infallible Word of the One only living and true God!*" See *Daily Review*, 1864.

126. Now, I would ask the professed Believers in the Verbal and Plenary Inspiration of the Scriptures—How could you stand up before your respective congregations, and so flatly contradict your avowed Beliefs, by preaching against Spiritism? and telling your hearers that all Spiritists are "Imposters"? or, did You condemn what you had never examined? and calumniate men of whose moral and religious characters You were altogether ignorant? or, did You never once think of the *consequences* of your injudicious and culpable outpourings? You say, that you Believe in the doctrines of the Bible; yet, in denying the existence of Spiritism, you deny one of the doctrines inculcated from *Genesis to Revelation*. How have you read the Scriptures? Certainly not with the eyes of your Understanding; or, you would have seen Spiritism running like veins of silver all through those ancient and invaluable writings. If you have ever read your Bible attentively, you must have read it through the spectacles of other men—never with the sole object of discovering Truth; for Spiritism is written, as with a sunbeam, in both the Old and New covenants. By your *thoughtless* condemnations of Spiritism, you are holding up the Scriptures to scorn and contempt; exposing them to the ridicule and scoffings of Unbelievers. If, as you tell your congregations, Spirits do not appear to Human-beings, do not converse, do not communicate with Mortals, you proclaim the Scriptures to be a medley of incongruities, rhapsodies, and nursery tales. Believe me, "ye do err, not knowing the Scriptures!" Are all the Biblical accounts of the manifestations of Spirits recorded in the lives of Abraham, Isaac, and Jacob, of Moses and the Prophets, nothing but the hallucinations of diseased brains? Are the Spirit-hand which was seen Writing on the wall at the celebrated feast given by Belshazzar, and the writing received from Elisha 13 years after he had left the body, and Shadrach, Meshach, and Abednego, in the fiery furnace, and Daniel in the den of Lions, and scores of similar accounts, no more *real* than the imaginary stories in the Arabian Nights? Reflect for a moment, what discredit you are bringing upon the Jewish records, by your mischievous censures of Spiritism. And, allow me to say, You are still more culpable, more chargeable with rashness and folly, in denying the promulgation of Spiritism in the Christian scriptures. Do you tell your congregations that the hovering of the Spirit (in the form of a Dove) over the head of Jesus, at his baptism, and his levitation and passage from the wilderness to the pinnacle of the temple at Jerusalem, and his ascension, are simply fables? Do you tell your hearers, that the ministering of Angels after the 40 days temptation, that his conversing with Moses and Elias on the mountain, that the Angel strengthening him for the ordeal, that the supernatural rolling away of the very great stone from the entrance to the sepulchre, that his appearing again and again to his disciples after his crucifixion, that his conversing with them, that their handling him, are all mere fabrications of human ingenuity? And do You yourselves believe, that Peter's release from Prison through the instrumentality of an Angel, and Saul's seeing a light and hearing a voice at his conversion, and John's record of the Revelation of Jesus, with a variety of other Spirit-manifestations, are all humbug? If you do, you may consistently rail against Spiritism—but, the sooner You leave the Pulpit, the better!

127. If you give credence to the *Spirit-seeings*, the *Spirit-hearings*, the *Spirit-touchings*, so frequently mentioned in the Bible, never more let your voice be raised in condemnation of Modern Spiritism; but rather *examine* into its nature, judge for Yourself, prove all things, and hold fast to that only which is **True!**

Replies to several Queries.

128. I am asked, *If all the Spirits write a similar Hand? and if all employ the same Language?*

Of the variety of Spirit-communications I have seen, there are not two Spirits that form their Letters alike; the Writings differ more markedly than the Handwritings of Men and Women. Spirits experience considerable difficulty in writing at all, when they first attempt to communicate; and but very few first attempts are legible throughout; many of them downright *scrawls*, quite unreadable; yet, Spirits progress rapidly in the Art of Writing, and soon acquire distinctness, no matter through which Medium they write; and some of them have such peculiar Hands, that the Spirit communicating, is known before the signature is attached. On 15 April, 1869, my Mother informed me (through Planchet) that,

129. There are many millions of Spirits who do not know of such a mode of communicating, and others to whom such a process is new; therefore, they have to learn the *modus operandi*. You must wait with patience the unfolding of the Law. It is only a very short time since I understood this way of holding communion with You. Previous to it, my only way of influencing you, was by *impression*; which mode I always exercise as well, though You are not cognizant of the fact."

130. On 13 Nov. 1, for the *first* time, concentrated my thoughts on my Father, requesting direction from him on matters with which he was well acquainted in the body; and after waiting a few minutes, the Planchet wrote, very slowly, and in a large hand—

My dear Son, I cannot direct you very well this morning, but I will try to do so soon. Your loving Father, MATHEW NAYLER."

131. The veriest decipherable scrawl I ever saw, Mrs. Nayler received on 2 Dec. 1869, from Doctor Field (who died on 3 May, 1864, at Milford, in Pembrokeshire, shortly before we left England) which scrawl I keep, as a curiosity, as a specimen of perfect illegibility on a first glance, and which anyone else would at once have thrown away, as altogether unreadable; but which we have at length made out, without losing a word. It is as follows—

My dear Mrs. Nayler, I am very happy here. I find it rather difficult to communicate. I must try again, some other time, as I should like to correspond with you. Yes, I am happy. Beautiful world! Farewell, J. FIELD.

132. Bad *spellings* are very common in the commencement of Spirit-writings; but, after a little practice, they obtain accuracy. My father's first signature had but one *i* instead of *tt*, and the Doctor wrote *ie* instead of *ei*. Spirits tell us, that they have to learn *how* to write. They are, however, apt scholars.

As to Languages, it would seem from their communications, that all Tongues are equally familiar to Spirits; and it appears evident that they occasionally write, to doubtful recipients, in Languages wholly unknown to the Mediums, in order to convince them that the communications are direct from the Spirit, and *impossibly* from the Medium. From a communication, received 25th March, 1869, from my Mother, I learn that the Language of words is not employed in the Spirit-world—

133. My dear Son, Blissful beyond comparison with aught on the earth, is this my Home. The language we speak is of the Soul. We do not commune orally, but, by our Eyes. Everyone's condition, thoughts, and desires, are known by the *aroma* that surrounds them; and we do not, cannot hold Communion with *all*—only those with whom we are in *affinity*, or, that their personal spheres attract us, so that we are all linked together in the bonds of Love. There is no discord here, in our heavenly home—truly, one of many mansions prepared for all the children of the earth. Each one will find their Home here; some in brighter and more glorious homes than others, but *all*, that place adapted to their wants and desires."

Do Spirits tell you aught of Mundane affairs?

134. Yes, frequently; but, Spirits of the *higher grades* are chiefly bent on instilling desires after Purity of thought and action; imparting elevating conceptions of the beauty, glory, and happiness of developed Spirits; and, above all, teaching the littleness of the Creature and the greatness of God, who is vividly represented as being "*Love, Love, and nothing but LOVE!*"

135. Spirits of lower grades, called *Undeveloped*, have groveling views of God and Goodness; and some of them far from being desirable correspondents. There is also danger, *imminent danger* of their taking possession of minds which are in *affinity* with them; but, persons of good moral-character, right-minded men and women, need not have any dread of Evil-spirits, as the lower are always subject to the Will of the higher Spirits; and these are what Apollos describes in the *Hebrews*, as "Ministering Spirits—sent forth to minister for them who shall be Heirs of salvation."

Do you ask for Information from Spirits.

136. Sometimes; and if on fitting subjects, Information is freely imparted. We are even asked to put important and difficult Questions, for solution; and should the Spirit be unable to answer satisfactorily, the Inquirer is told that the necessary knowledge shall be *acquired*, and the information shall be communicated at a future Sitting. Spirits are far from being Omniscient, and often have to defer answering questions, until they shall have acquired adequate knowledge from higher Spirits. They also correct mistakes made by themselves on former occasions. Spirits *caution* us against placing too much reliance on *all* that is communicated from Spirit-land, as they are in a state of *progression*—going on from one degree of knowledge to another; ever gathering more and more information, on a variety of subjects—and they urgently advise Recipients *to use their own judgement*, and not to accept as truth, what appears contrary to reason. The higher the Spirits, the more reliable their Communications; hence, my individual reluctance to join those who seek information through the medium of Tables, etc. which are *not* presided over by the higher, but, *commonly*, by lower Spirits. See 68.

137. When I could not conceive the possibility of *Spirit-intercourse* with *Material-beings*, I was taught, by my Mother, that my conceptions regarding Spirits were erroneous; and that they still bear about them a species of *materiality*. On 18 March, I received in Circle:

My dear Son, You say truly, that you do not realize my Presence; nor you will *not* do so, in a sensuous manner. It is only in a spiritual manner, that Spirit-presence *can* be realized. In your present condition, and in the condition of the present Circle, do you contemplate what *constitutes* the Spirit-body? It is vastly more *refined* in substance, than earthly Electricity; yet, you cannot behold that with your material eye, nor *feel it* beneath your touch—still, it is a reality: and so, my dear Son, is my Presence with You. You will yet *realize* it, and be happy. Leave *not* the path you have begun to tread, for, it leads to happiness. Go on, my Son, try to believe.

M. N.

I asked, What am I to apprehend by the word *believe*?

Leave your mind open to conviction of the truth—I misapplied the word; *Belief goes after convincing Proof.*" 1 April. "My dear Son, How I long for your Spiritual-sense to be Opened, that you could *feel* the loving and breathing influence of your near and dear kindred around you; to know, *with certainty*, that we are as truly and palpably with you as when I fondled you on my knee, and called you *My darling Boy!* I have a Body now, as *material* in feeling as when you were ushered upon earth; but, much more *refined*—more so than any Spirit extracted from earth-compound is to the *material* whence it is extracted. When I *died* (as the earth term is) I left the *material* part of me behind, or, the Body that was visible to the *material* eye, never more to take it up again; for, I had already a Body so much more beautiful, that the other appeared as an old and faded garment, or, as a shell that was broken by the washing drift on the sea shore. My Son, I shall give you an explanation of the so-called *Resurrection* on a future occasion."

8 April. I promised to answer your Question, touching the Resurrection of the Body. The Mortal-body ascends in essence, to nourish

vegetable and animal existences, mixing and forming the gasses that constitute the atmosphere; but, when the Spirit is intirely freed from the Mortal-body, it is furnished with a *more refined one*, being that which is called a *Spirit-body*, which is the Resurrection-body. The Spirit-body that each one possesses at the birth of the Spirit into these spheres, goes through a succession of Changes, similar to the *first* we possess. There is Law and Order throughout the intire and ever-changing scenes through which we pass from our first Inspiration till we reach farther than my Conception leads.

O my dear Son, the beauty of the Spirit-body depends upon the right Life while the Spirit inhabits the Rudimentary-body. *God's Laws are True*; no turning to the right or left—all is Harmony sublime! Good night, my Son; I am ever your loving mother, M. N.

138. On 15 April, I wrote on a scrap of paper the following, and placed it on the table before us—

To me it is a puzzle, believing as I do, partially, in the Communication of Spirits, *why* those with whom we have never had personal intercourse, should make their communications to Us, rather than the Spirits of those with whom we have been familiar, either in the body, or, through their writings. If the Spirits of Ballou, Eldred Bacon, and Grenfell, influence the pencil in our meetings, *how is it* Luther, Zwingle, and Calvin, the 3 notable Reformers—or, Milton, Locke, and Newton—or, Fletcher, Wesley, and Whitfield—or, Priestley, Channing, and Parker—or, 100 others with whose writings we are familiar—*how is it* that these well-known characters to us, do not Communicate with us, rather than the Spirits of those with whom we have *never* had any communication, personally nor intellectually?

Perhaps, my honored and ever-beloved Mother, may be able to enlighten us on this point; or, She may probably, ask the co-operation of my Grandfather, or, my Grandfather's favorite author Law."

To which the following reply was given—

139. You shall be visited by some of your favorites—if your concentrated thought can *reach* them: this is a great Law in Spirit-intercourse. Sympathy alone, is not enough; but, you will learn the Law by degrees. Do not expect too much at once, my Son. Though I would fain lift you into the Light at once, and clasp you in fond embrace, the Law must be fulfilled. You must expand in Spiritual-knowledge, as the Rose opens its petals to the sun."

The following was communicated to the Circle generally, on 22 April, 1869—

140. Let no *levity* exhibit itself in Circle; it draws *inferior* Spirits around you.

We see the emanations that arise from your Circle, and we are happy to see such thoughts. You wish to understand what difference exists between *mind* and *soul*. But, before entering upon the subject, I would have you to understand, that each Spirit, or, Party of Spirits, give just as much knowledge to You, as they are *capable* of perceiving, and *no more*. We are still seeking for more, and, always receiving.

What We see as *spirit*, is what you term *mind*. Mind manifests the Spirit's workings, as the Universe manifests the Deity. Mind is the *body* (so to speak) of the Spirit. The Divine mind is the *principle of Life* in all things; the mind of Man is the same principle in a state of development, that will continue to unfold for ever. The *mental* development is necessary to unfold the Spirit. The Spirit must be harmonized in all its parts, and through a fully developed Brain—or, through an equally and uniformly developed individual—does Spirit manifest itself in the Wisdom-principle. There is a *duality* in all things. The Deity is *dual* with Nature; the one is a manifestation of the other—so is *mind* and *soul*.

J. GRENFELL.

141. We received on 13 May, in Circle—

My dear Son, I gladly avail myself of this opportunity to tell You to look *upward* and *inward* for assistance in all matters that trouble, or, perplex you; giving your attention to the Principle itself, and leave the result to God. If the Cause be *good*, the Result is certain to be *good* also. Many things in the Earth, and relating to the Life thereon, are looked upon by its Inhabitants as *evil*; but, everything is, comparatively, *good*, and *all* subserve a *good end*. When the children of earth understand the Love of God in his various ways of exhibiting such, *then* will they become wiser and happier. They must *first* appreciate his Love, before they can enjoy

the good things of heaven. Heaven, my dear Son, must be *within* you, ere you taste its joys. It is not a *place* to be brought to, but, a *state* of existence to be attained even on Earth. Do not expect to reach it by a bypath; the straight way lies in a *pure* and *upright* Life on earth.

142. I perceive Your mind is not satisfied upon the *term* of the Immortal-principle that is within you, termed by some *spirit*, others *soul*, and others *mind*. It is this Immortal-principle showing forth its Life in *all*, under different phases—but still, the Life-principle! What is in a Name, when *words* are inadequate to express the *meaning*? Cultivate your Soul-thoughts; let them mount up, as with wings, to the farthest boundary of your mind's vision; and, let them descend into the innermost parts of the earth, and contemplate the Love and Wisdom of the Great and beneficent Cause of all—He whom Angels adore and Spirits worship.

Good night, my dear Son; you have much to learn; but, the time is ample to bring you forth a good Student, with many Degrees. Bless you, my dear Son! Your loving Mother, M. N.

143. On 20 May, we received, in Circle—

My dear Son, You do not yet recognize the *Spiritual* in the *Material*. The Spiritual is interwoven throughout the material, or that substance which is visible to the bodily eye; but, it is so *refined* that only the eyes of the Spirit can perceive it. Could you behold the way by which We and You hold intercourse, you would then understand how We in the Spirit-body can and do use the *Spirit particles of the Material elements* to demonstrate their power. O, my dear Son, would that You could perceive the close relationship of the spirit with what you call the material world, where all is seen and felt more clearly and tangibly, than You can see or feel in your present condition.

Your thoughts ascend and take *form* here, and become indelible; they appear in character, and are fixed for ever; but, *all* in the Spirit-world do not perceive them; only those who can appropriate them, or, whose thoughts assimilate with yours. This is a mighty Truth, that when recognized by Man, will bring much good, and become his Savior.

Good night, my dear Son; study Nature in all its forms; and let the communings of your mind be with God. With the affectionate offering of your dear Mother's love, M. N.

Do you believe in the existence of Evil-spirits?

144. Of course, I do. Without any Scripture testimony, I *know* that they exist; because, I have *seen* their powerful influence on human beings; and others in Melbourne, have witnessed the lamentable prostrations to which men, scientifically gifted, have become the slaves of decidedly low and mischievous Spirits. The baneful influence of Evil-spirits, is not an infatuation, but, a reality; and though thoughtless and unphilosophic minds may treat the subject with levity, or ridicule, or disbelief, there are those in Melbourne who know to their cost, that evil influences are neither imaginations, fantasies, nor dreams—but, horrid realities. Persons of low inclinations and passions, however gifted intellectually, are not likely to be swayed by *pure*, and *soul-elevating* sentiments. They are of the earth, earthy—but, not lost beyond redemption; they are still within the reach of Omnipotent beneficence and saving grace.

Are not all Spiritists guilty of Blasphemy?

This ponderous question occurs in the following Letter, penned (I suspect) by a Pulpit-teacher—

145. To the Editor of *The Glowworm*. Sir, If I have been rightly informed, the whole body of Spiritists are disbelievers in the *Divinity of Christ*, and disacknowledge the Scripture doctrine of the "holy, blessed, and glorious Trinity," mentioned as "God the Father, God the Son, and God the Holy-ghost"; which doctrine, "except a man believe faithfully, he cannot be saved." Now, sir, I challenge you, as Editor of *The Glowworm*, to answer this in your next Number—Are not all Spiritists guilty of Blasphemy? No evasion, if you please; but, give a straight forward, unequivocal Answer—if you can.

Yours, interrogatively, CHRISTIAN.

Such a Challenge I did not anticipate; and I would rather that it had not yet been put forward; but, I shall not shirk it. I say with Locke,

146. I desire to take my religion from the Scriptures; and then, whether it suits, or suits not, any other denomination, I am not much concerned; for, I think, at the Last day, it will not be inquired whether I were of the Church of England, or, the Church of Geneva, but, whether I sought and embraced the Truth in the love of it. Letter to S. Bold, 1699.

All the Spiritists I am acquainted with, adopt the Scripture view of the subject to which my attention has been called—differing widely from the Unbiblical view taken by CHRISTIAN, who knows *not* the Scriptures, and who, as a worshiper of more Gods than One, ought rather to have signed himself IDOLATER—a Bible-Christian he cannot be, seeing that he believes in the Pagan doctrine of the Trinity, which is diametrically opposed to the whole tenor of both the Old and the New testaments. In what particular sense He employs the word *blasphemy*, I know not; I accept it in its plain English meaning, namely, "An offering of some indignity unto God himself"; and when after reading "I am Jehovah, that is my Name, and my glory will I not give to another," CHRISTIAN parades his "God the Son and God the Holy-ghost," I turn round upon CHRISTIAN, and fearlessly charge Him with *blasphemy*—it is blasphemy in CHRISTIAN to insult Bible-readers with two additional Gods after reading, "Look unto Me, and be ye saved, all the ends of the earth: for I am God and there is none else!" Besides, there are no such derogatory expressions to be found in the Bible as *God the Son, God the Holy-ghost, or, Holy, blessed, and glorious Trinity!* and, instead of Spiritists being guilty of blasphemy in quoting, "There is no God else beside me, a just God and a Savior," we Spiritists tell such Idolaters as CHRISTIAN,

"Ye do Err, not knowing the Scriptures!"

147. I conceive, that all persons enter the Spirit-land with precisely the same views they entertained at the instant when making their exit hence; Lutherans, Calvinists, and Arminians, Baptists, Wesleyans, and Independents, Trinitarians, Unitarians, etc. all carry their particular notions and sentiments along with them into their Second state of existence, the Life beyond the grave; and although some are represented as speedily shaking off the trammels of earthly prejudices, others have no little difficulty in overcoming the wrong impressions imbibed during what is termed *religious-education*: Spirits of quick discernment and keen penetration, naturally developing much more rapidly than Spirits of dull, lethargic temperaments; the clearest thinkers on earth, outstripping the less intellectual minds, and passing on, from sphere to sphere, with greater ease and celerity than less-cultivated minds—borne out by several communications made to our Circle.

A part of Bacon's communication to Mrs. Naylor (in Circle) on 22 April, states—

148. A cultivated mind may be spiritually-minded as well; and in such a case, all the high attributes are active in proportionate degrees. A spiritually-minded man *without cultivation of the mind*, can never attain a high degree of Spiritualism, on account of his ignorance, or, want of knowledge."

After a long and interesting Communication (on 27 June, from my Father (who had been a Methodist-preacher for upwards of half a century) my Wife, put the following question before him—*Father, what are Your ideas now, about the Atonement?* and received in reply—

149. I do not think about it as I did when on Earth. That Christ, or Jesus, was sent into the world as a Messenger from God, to proclaim Him to the world as a merciful and loving Father, does not admit of a doubt—but He has not redeemed Mankind through his blood. I believed this formerly, and preached it also, thinking I was right; but, I saw, as through a glass, dimly. Now, with the glories of God's light surrounding me, I know better. Jesus was a great blessing, the *Sent of God*; but, men did not understand him—nor do they now. He gave us a bright moral example in his whole life, and it would be well for mankind to follow it, and thus become his true followers. He loved God, his Father and our Father, and did his Will in all things. "Not mine, but thy Will be done," he submissively prayed, committing himself intirely into His hands whom he knew to be all Love, and nothing but Love! He came into the world to proclaim God as a loving Father to his Children, and died in that belief and great solemn truth. O, that Christians

would think more of this, than of sects and parties! there would then be peace and harmony amongst them; but, as long as they choose to squibble and quarrel about minor things, and lose the essential out of sight, there never will be peace on earth and goodwill amongst men.

Mrs. N. Then, of course, You do not think that Jesus was God—in a word, You do not believe in Trinitarianism.

To which was replied in *large* letters,

No; certainly not! there is but One God, even our God!

On 1 July, Mrs. N. again put the Question—

Dear Father Naylor, Do you believe in the Atonement of Christ as you used to do when you were on this nether world?

My dear Daughter, Your question will bring many a one to a standstill. I certainly believed in it when on Earth, religiously, and during the whole course of my life, and I died in the belief. But, I have found, since here, that I have been in Error all my life.

Mrs. N. But You died *happy* in the belief.

True; I knew no better; I was brought up in it; I preached it; but, this proceeded from ignorance.

Mrs. N. But, You knew the Bible so well, you must have had grounds for your Belief—

Yes, so may anyone, when he believes anything, and be, for all that, in the wrong, as I was. I have learned to view it here in a different light; we are still *to work out* here, our own happiness, our own sanctification: we feel that better here, where no Preachers will uphold old teachings, old doctrines, old prejudices. We see everything clearer here, and find that we must endeavor to live *holy*, to become every day more and more perfect; to progress from step to step, untill we reach that highest station where we shall see God in all his glory, and of which we have as yet, no conception! I am dumb with the thought. O, my Child, what glories, what bliss will be reserved for us, to get near to Him our Father, our Loving father. O, the unutterable bliss! My Child, think of that; and try to believe and trust in your loving Father in heaven.

Your loving Father, M. N.

150. All harsh expressions of God, all unfavorable conceptions of God, seem to be speedily erased from even the most intemperate dispositions on their entering the world of Spirits. As an instance—my honored Mother, who was esteemed and loved for her intellectuality and amiableness, by all who knew her during four score years, could, occasionally, become *violent* against my “perverseness” in pleading for the reasonableness of the doctrine of *Universal Restoration*, when I was but a Boy; and, strange to relate, on 19 of March, 1869, I felt an indescribable timidity, in asking my Mother—May we be told aught of Universal Restoration? and joyfully received in answer,

Yes, ALL will be restored to Happiness and Bliss!

I then continued—You *know* that I believe that God is Love, and that not an iota of wrath is in him—have I formed a wrong conception of *what* God is?

Answered, in extraordinarily large letters—

No, my Son, you have not. He is indeed and in truth, a God of Love! is Love, Love, and nothing but LOVE!

And my Father, who as a Methodist-preacher of the old school, had faithfully dealt out for scores of years the horrible and Ungodlike “hell and damnation” tenets, communicated, on 27 June last, to Mrs. Naylor.

152. My dear Child, You will be aware of the great Truths which all nature cries aloud through all God’s works, that He is a God of Love. Imprint this great Truth well on your heart; and whenever, and wherever, endeavor to *propagate* this greatest of all Truths; for, the Love of God endureth for ever and ever towards all He ever created. He does not wish any of his Children to be lost, or unhappy, All, ALL will, eventually, be redeemed by their own efforts, to become wiser, better, holier; for, the Love of God will so permeate the whole existence of their being, that they will endeavor, from his very feeling, to please God in all things, and enjoy that holy bliss which all happy Spirits enjoy,” etc.

153. When my Father visited me at Amsterdam (in 1826) we had many conversations on “eternal damnation,” and “universal restoration”; and I thought he left Holland a decided *Universalist*; but, like that great and good man JOHN WESLEY, my Father proved a moral coward, and

could not summon courage sufficient to preach a doctrine diametrically opposed to what he had been preaching for more than half a century—reminding me of a remark made by Archbishop Tillotson—

154. There are very few so *honest and sincere*, as to be content for *Truth’s sake*, to part with their reputation and authority, and become less in the esteem of men than they were before. Few are so *impartial* as to quit those things which they have once laid great weight upon, and kept a great stir about; because, this is to acknowledge that they were in *Error*, and *mistaken* in their zeal; which few have the ingenuity [ingenuousness] to own, though it be never so plain to others. 117th Sermon.

John Wesley, for once, at least, a Moral Coward.

155. Great men commit great blunders. Mr. Wesley and my Grandfather Merryweather (who was a Local-preacher) were intimate during a long course of years (as may be seen from their correspondence) and from my Grandfather’s lips I heard, what I am about to recount—if my memory prove in anywise inaccurate, I shall be made aware of it (by Spirit-correction) before these lines pass the Press.

Mr. Wesley always made my Grandfather’s house his *home*, at Yarm (in Yorkshire) as he made my Father’s house his *home*, at Darlington (in the county of Durham) and their respect and affection for each other was as ardent as congenial. My Grandfather told me, what (for the sake of clear apprehension) I shall throw into the form of dialogue, between George Merryweather and John Wesley—

G. M. Mr. Wesley, are You a believer in Universal Restoration?

J. W. Brother, all my nature leans that way.

G. M. So does mine. But, I have progressed farther; I have made the subject a study for years; I have read several works both for and against it; I have read the Bible repeatedly through, with a single eye to discover whatever light the Scriptures might throw upon it; and I have not hastily come to the conclusion, that Universal Restoration is as surely a biblical doctrine, as that God’s name is I AM THAT I AM!

J. W. Brother, all my nature leans that way.

G. M. Mr. Wesley, You and I have known each other for years, and as you have expressed it, *there is a fraternal friendship between us*; therefore, I am the more desirous, I may say *anxious*, that You should be open and communicative on this important point. Your favorite instructor [William Law] is decidedly a Universalist; and You have propagated the doctrine very alluringly in works which you have Reprinted and issued from your Book-room—such as the “Fool of Quality,” for instance, which you Yourself have abridged and given to the world under the title of the “Earl of Moreland,” with one of the most recommendatory *Prefaces* you ever penned. As You have actually disseminated the doctrine among the body of Methodists, *why* do you not preach it as a Scripture doctrine? I have not yet done so, but, for years I have ceased preaching *eternal punishments*. Would you recommend, or, would you disapprove of my preaching Universal Restoration? Tell me, do you, or, do you not, firmly believe in the doctrine?

J. W. Brother, all my nature leans that way.

Any further acquiescence, my Grandfather could not elicit; but, he told me, that he was morally convinced of Mr. Wesley’s firm belief in Universal Restoration: and I am at this moment of opinion, that Mr. Wesley could not summon courage to stand up and preach a doctrine the reverse of what He had been preaching for so many years—though more than persuaded of its Truth.

156. Despite all the Texts that the abettors of the horrible doctrine of *endless misery* now quote, it is absolutely untenable on Scripture grounds; it is one of the gangrenous excrescences which Archbishop Tillotson assures us, has “no foundation in Scripture”: and though Dr. Pusey tells us,

157. Take away *Hell* and the *Inspiration of the Bible*, and you take away all our *Safeguards of Morality*;

I consider the doctrine as derogatory to God, and contrary to the tenor of the Bible. But, as Bishop Watson said—

158. It will require as much application of genius, industry, and learning, to free the Christian world from the dominion of *corrupted doctrine*, as it did to free the philosophic world from the dominion of Aristotle.”

Happily, such out-and-out *hell and damnation* Preachers as were common at the commencement of this century, have gradually gone out of fashion; and as Archdeacon Paley justly remarked,

159. Whatever renders Religion more *rational* renders it more *credible*."

On some of these momentous subjects, my dear Mother's views are much altered since she left the body, as may be seen from the communication, received in circle, on 5th Oct.

160. My dear Son, Man's destiny is a high one, worthy of his highest efforts. The crosses and trials in the life on Earth, are the means of purifying his soul, and preparing him for a fuller enjoyment of the Spirit-life. What do the poor creatures think of the great and good Father, who could send a poor weak erring child into *endless torture* for sins not its own, but inherited from its ancestors? Oh, what a Delusion and a Snare to the mind of the generations of the present time, is such *untrue* and *pernicious* teaching, dispensed by those who profess to love God and Christ Jesus! But, the free and glorious Truth is dawning among the Children of the earth, that their Father in heaven is full of Love and cannot depart from the Laws of Justice. Tell it throughout the empires of earth, that the destiny of the Human-race is far beyond their highest conceptions of God!

Live pure in thought, pure in actions, and Heaven will be opened up to you; the Dove shall descend and abide with you for ever.

What momentous expressions in those two little words, *for ever*! We cannot conceive their meaning; neither can we express the deep, the profound Love of the angelic choirs that fill these lands with praises to the Almighty giver, the infinite God.

Your loving Mother gives you her blessing; and that the holy influence of surrounding Spirits may be felt by all, is my earnest desire.

M. N.

Does not Spiritism contravene the teachings of Jesus.

161. Not that I am aware of. It may run counter to some of the interpretations given by certain Sectarists, but I know not of any doctrine inculcated in the Sermon on the Mount, with which Spiritism is *not in accordance*. As Mrs. Naylor received a Communication bearing upon this point, on 23 July, I shall insert it here.

My dear Child, One mistake which is made by men in general, with respect to Spiritism, is this—they seem to think that it will conduce towards illegal forms and notions of all religious observations, as taught by Jesus whilst sojourning on earth; whereas, *it is just the reverse*: it tends to inculcate the morals He taught, more deeply on the mind, and enjoins everyone believing in Spiritism to lead a holy life, to perform all his duties with an eye to God, to please Him in all he does. Let his Thoughts be *pure*; so shall his Actions be *pure*: and whatever he doeth, or says, will savor of the *purity* of his mind—*this is what Spiritism teaches*.

It insures holy joys within, from the consciousness of acting rightly, endeavoring to please God in all things. The earth is the place where you should *prepare yourselves* to become fitter for the development in a higher degree in our spheres. The more you endeavor to develop on Earth, the more rapid will your development be, when in the Spirit. Assist each other as fellow-travelers to the same country, to reach the happy Home in a fit state, that you may be joyfully received by your expecting friends, who will hail your coming amongst them as a most joyful event, increasing their happiness in the eternal abodes of bliss. Your loving Mother,

M. N.

The following was received, in Circle, on 7 Dec.

162. My dear Son, May your thoughts blend in harmony with those distilled upon you from above. Harmony is *felt*, not seen; nor can words express the meaning of *harmony*; it is the diffusion of the God-principle equally through the manifestations of his kingdom. Man to be *harmonious*, must pass through the fire; he must be purified through suffering—mentally, physically, and spiritually. *The reformation of Mankind, is the study of Angels*; and to that point, do all our efforts tend. Then, in the first place, it is required that each individual must make the great effort towards his, or her, Reformation, by living up to what their highest aspirations lead, and putting down, with all their might, all low and debasing thoughts that arise, prompting them to actions unworthy of themselves, or, the image of

the immaculate Father that breathes within them. Every bad passion must be immolated, every vice must be sacrificed; and all Error shall be overcome—with difficulty. It is a hard struggle, that struggle with Self; but, Self must be hid in the work for the good of others. You are all employed and used in this great work; each one must be tried, if fit to do the work intrusted to them. If *weak*, we give more help—we are like the Shepherds, we carry the lambs in our arms.

Reform, Reform! is the order, or mandate of God, for ever.

May his benign influence cause your souls to rejoice in your work, and be felt in your daily intercourse with your Sisters and Brothers! Let your light so shine, that you may help your brethren out of darkness, that they, seeing your good works, may glorify your Father which is in heaven. All praise, all glory be unto Him which was, and is, and ever shall be!

My dear Son, Good night! Your loving Mother, M. N.

How must I prepare myself for Writing with the Planchet?

163. Certainly *not* by having any anxious care regarding either your *success* or *failure*; be calm, and *as passive as possible*. See 97. If you wish to receive a communication from anyone in particular, endeavor to concentrate your Thoughts on that individual (139) and then glide into a *passive* state. In a communication received from my Mother, on 27 May, among other instructions, she writes—

164. When you sit down to the Planchet, you should strive to divest your mind of any particular wish; *be as passive as if you were falling asleep*; and then you shall receive high and *pure* Inspirations, that will thrill your Soul with the pulse of Divinity! Be assured, my dear Son, that you shall receive *all* that is necessary, in due time. The mind must be calm, and in a *receptive* condition, ere We can give, or You receive, the truth clearly.

When you desire to have anything elucidated, *you must wait the Spirit's time*. We see *what* is necessary; You do *not*. Therefore my dear Son, wait with patience the unfolding of the Spirit within—this you *must* do, or, You shall *not* be satisfied."

Are Spirits gratified by Human-intercourse?

165. I believe they are; still more so than we can possibly be in communing with them: they have expressed their gratification in a variety of ways; telling us that "the Reformation of mankind, is the Study of angels" (162) and that they "are ever present," watching over, influencing, and protecting us. They *also* are aided in their operations through our instrumentality; are developed more rapidly through their intercourse with Human-beings; and from that interesting pamphlet *Theodore Parker in Spirit Life*, we meet with the words of Channing saying to Parker—"Well, we must do what we can; but, we shall miss You as our *instrument* through whom to work." p. 17.

166. The fact is, Our world and the world of Spirits are *not* two different worlds, but, two different phases in God's grand universe; separated from each other by the thin partition commonly called *Death*—though death there is none: that is, *Life* is never extinct; we simply pass from one sphere to another; and shall continue passing from sphere to sphere, throughout a glorious eternity! The word *death* belongs only to the mortal part of man, not to the part which is immortal; Flesh and Bones become particles of the Earth-sphere, while the Spirit passes by *transition* into that sphere where *death* is unknown—into *life everlasting*. The so-called *gates of death*, are hung on the hinges of the *gates opening to endless life*!

Away then, with the creeds, dogmas and confessions of the Churches, those cobwebs and stumblingblocks to awakened intellects! "Old opinions, rags and tatters, get ye gone! get ye gone!" The creeds of past ages, have become musty; the liturgies of our forefathers, have lost their vitality; the confessions of our predecessors, are lighter than the dust of the balance! A transplendent and fast-spreading Light, has broken in upon the mental Darkness of this age; and we are called upon as rational beings, as children of *immortality*, as heirs of God and joint-heirs with Angels and glorified Spirits, to leave sectarianism and formalism and scepticism behind, and press onward, from one degree of *purity* of Thought to another, towards that state of development which shall fit us for joyfully entering that sphere, where we shall be welcomed by our dear Departed friends into the realms of light, life, and ever-accumulating happiness!

Respectfully Addressed to Correspondents.

167. It is announced in the head paragraph of *The Glowworm*, that "Articles in direct contradiction to the doctrine of Spiritism, shall have free admission into its columns," etc. but, that announcement does not imply that Articles which have *not* any relation to the subject, shall be inserted. Some Letters respectful in tone, others kindly expressed, and even Articles cleverly written, have been received; yet, cannot be published—for the simple reason, they have not any connection with Spiritism. It is evident that the writers have not apprehended the nature and bearings of Spiritism; or, they never could have supposed that in attacking *Astrology, Divination, Witchcraft, Animal-magnetism, Phrenology*, etc. they were attacking "*Spiritism in its stronghold*;" and were I in the humor for ridicule, I might be induced to publish the correspondence before me, adding the Names of the writers, which, from the kindest motives, I repress; persuaded that the Authors are as sincere as their Articles are inappropriate. Biblical quotations, whether given by scores or by hundreds, if *not* to the purpose, cannot have any weight with persons of clear thought; while an array of texts may impose on weak understandings. I have a long catalogue of Scripture passages before me, not One of which relates to Spiritism; therefore, after giving but one sett (by way of specimen) I shall pass the others without rejoinder—as not belonging to the subject. A well-meaning writer, who I doubt not is as honest as he is earnest, gives the *chapter and verse* only; I add the *words*, for the convenience of the reader—

168. "Scripture distinctly prohibits, *on pain of Death*, any direct application to, or communion with, any demons or disembodied spirits whatever. In proof, see Ex. xxii. 18. Thou shalt not suffer a Witch to live. Liv. xix. 31. Regard not them that have familiar Spirits, neither seek after Wizzards, to be defiled by them: I am the Lord your God. xx. 6, 27. The soul that turneth after such as have familiar Spirits, and after Wizzards, to go a whoring after them I will even set my face against that soul, and will cut him off from among his people. A man also, or woman, that hath a familiar Spirit, or, that is a Wizzard, shall surely be put to Death; they shall stone them with stones; their blood shall be upon them. Deut. xviii. 10-12. There shall not be found among you anyone that maketh his son or his daughter to pass through the Fire, or, that useth Divination, or, an observer of Times, or, an Enchanter, or, a Witch, or, a Charmer, or, a Consulter with familiar Spirits, or, a Wizzard, or, a Necromancer. For, all that do these things, are an abomination unto the Lord. I. Sam. xv. 23. Rebellion is as the sin of Witchcraft; and stubbornness is as iniquity and idolatry. II. Kings, xvii. 17. They caused their sons and their daughters to pass through the Fire, and used Divination, and Enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. xxi. 6. He made his son pass through the Fire, and observed Times, and used Enchantments, and dealt with familiar Spirits, and Wizzards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. xxiii. 24. The workers with familiar Spirits, and the Wizzards, and the Images, and the Idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the Law which were written in the book that Hilkiah the priest found in the house of the Lord. Gal. v. 20. The works of the flesh are manifest, which are these—Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revelings, and such like; of the which I tell you, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God."

169. All the preceding passages (in 168) have been quoted by a Layman, who seems pretty well versed with *the words* of the Bible; and some of them have been taken as Texts, by Ministers of different sects: yet, I scruple not to tell them, in the phraseology of the greatest of Spiritists (Jesus) Ye do Err, *not knowing* the Scriptures!" for, what, in the name of commonsense, what reference have these passages to Spiritism? None, whatever! no more than the title *King of Kings* given to, the idolater Nebuchadrezzar, constituted him the GREAT FIRST CAUSE—no more than the amorous *Song of Solomon* has any relation to JESUS OF NAZARETH—no more than *The Lord's Day* (but once so

mentioned in Scripture) has any reference to either the JEWISH SABBATH, or, the CHRISTIAN SUNDAY!

170. Quoting *Scripture-words*, contrary to *Scripture-meanings*, is simply misrepresentation; and though false interpretations may tend to deceive both Quoters and Readers, persons of penetration are not likely to be misled by a display of texts which are *twisted* into illogical, illegitimate, irrational senses. Neither are we to suppose that passages are always quoted for the elucidation of Truth; it being too frequently manifest, that Victory only, is the object of the Textuarist. It is reported in the New testament, that the *Father of Deceit*, who is said to be going about, like a roaring lion, seeking whom he may devour, was an adept in the Scriptures, and quoted texts to suit his wicked purposes. Be this as it may, I cannot afford space in *The Glowworm* to refute passages which do not require refutation—because, *inapplicable*; inasmuch as Divination and Witchcraft have not, neither can they by surreptitious arguments be made to have, any connection whatever with that Holy Spiritism, which consists in *purity* of Thought, *uprightness* of Conduct, and a close *affinity* with the Spirits of just men made perfect.

171. Strange to say, the very Preachers who have been inveighing against Spiritists and Spiritism, have told their congregations, that Communion with Departed friends, is "*an utter Impossibility*;" as none but Evil-spirits, tortured in outer Darkness, are permitted to revisit the glimpses of the moon! They acknowledge, however, the existence and communion of Spirits with Mortals; and the next thing required of them is, to tell us, whence they derived the information that Good-spirits cannot possibly communicate with Human-beings. If instead of vociferating against me, by Name, and publicly charging me with "*profanity and wickedness*," for quoting Scripture to support my "*hallucinations and lunatic idiosyncrasies*," they had attempted to show that I had quoted unfairly, or wrested texts from their legitimate meanings, they might, perhaps, have discovered that they were bearing *false* witness against me. Let the most chivalrous among our Pulpit-antagonists, read and digest the two Lectures on *Man* and on *Woman* (No. 9 and 10 Pamphlets) and show to the public, wherein I have either misquoted or misinterpreted any of the numerous Texts I have adduced—*If they can*!

172. By others, I am gravely told, "*it is sinful to pry into the secrets of the Dead*"; that I have no right "*to approach the Spirit-world at all, except by Prayer*"; that it is "*a direct violation of the Law of God, as revealed in the Scriptures—a violation which will, in due time, lead to the direst consequences*," etc. but, not One of these bold asserters of these (to me) glaring Untruths, has attempted to prove either the falsity of my texts, or, their misinterpretations. If they can show me the utter falaciousness of the doctrine of Spiritism, and the folly of my belief in the Bible, why don't they set about it, right manfully? Let Pulpits, however, *first* declare the Scriptures unworthy of *belief*, and boldly call Immortality a *fantasy*, before they venture to maintain that Spiritism is a *delusion*.

173. As to *the right* of approaching the Spirit-world, will anyone pretend to say, that my Creator has given me *faculties* that are not to be exerted? *capacities* that are not to be gratified? I say with Bovee Dods—

As we are endowed with *reason*, and as the inspiration of the Almighty hath given us *understanding*, so we are bound, by the very laws of our being, to extend our researches to the utmost verge of our mental capacity. He who would curb the Human-intellect, and say *this* or *that* is a subject with which we have *no right* to meddle, and into which we have *no right* to inquire, is not only recreant to duty, as an *intellectual* and *moral* being, but, betrays his own ignorance, and proves himself a scientific bigot. Give the mind full scope—let it feel the deep stirrings of its own powers, and soar, if it can, into the light of eternity, and survey the very throne of God, and Him who sitteth thereon; and, if possible, let it scan the secret energies of his creating fiat, and even examine the raw material out of which worlds were made. *Electrical Psychology*, p. 120.

Similar sentiments have been expressed by the superior-minded and much misunderstood writer of the *Vestiges of the Natural History of Creation*, as follows—

I am extremely loth to imagine, that there is anything in Nature which we should, for any reason, refrain from *examining*. If we can

infer aught from the past history of Science, it is, that *the whole of Nature* is a legitimate field for the exercise of our intellectual faculties; that there is a connection between this knowledge and our well-being; and that, if we may judge from things once despaired of by our inquiring reason, but *now* made clear and simple, there is none of Nature's mysteries which we may not *hopefully* attempt to penetrate. *Tenth edition, p. 113.*

174. I must not omit noticing, that many passages marked as *quotations* by my Correspondents, are *not* accurate; are not in my Bible; some of them are deviations from Scripture so frequently heard from Pulpits, that many hearers and readers accept them as sterling passages; whereas, they are flat contradictions to biblical doctrines. Many Preachers have the knack of lengthening or shortening, of altering and perverting texts, to suit their preconceived notions; and none but critically experienced observers are aware, how very frequently, and to what a serious extent, the Scriptures are falsified, either of set purpose, or, inadvertently. Accept a few specimens, in proof—

Mercy is thy darling attribute, and Punishment thy strange work.

As the tree falls, so it lies; and as death leaves us, judgement finds us.

Jesus is the Savior of all men, especially of them that believe.

These, and similar well-known phrases, are unblushingly uttered from Pulpits, despite their nonsensicalness and contradiction to Biblical texts. Some minds seem so constituted, that they may be said to be *incapable* of quoting accurately; and I have known Ministers who could not read a Chapter as it stood printed before their eyes; they invariably *left out* and *stuck in* words, which made the Scriptures a hodge-podge of sense and nonsense. From pulpits we hear of *hereditary depravity, innate sinfulness, inborn corruption, original sin, born guilty, by nature unholy*, and similar cant expressions, not One of which is in my Bible. When the Scriptures tell me plainly, that "the Son shall not bear the iniquity of the Father," but that "Everyone shall bear *his own* burden," and the soul that *sinneth* shall die; I cannot give credence to the irrational and blasphemous nonsense about "original sin," and "innate depravity;" for, "God hath made us, and not we ourselves;" and, what is more, He made us "in his Own image," as is affirmed, and re-affirmed, over and over again, even *after* the alleged Fall of our progenitors—therefore, I consider it as nothing short of *blasphemy* against my Maker, when anyone avers that I am "by Nature unholy" and a "Child of the Devil." It is a damnable doctrine for any Minister to promulgate, that babes and sucklings, who have never transgressed against any Law, divine or human, are condemned to endless torture for Adam's sin! Who can read, much less deliberately sing aloud, without shuddering—

"There is a never-ending Hell,
 And never-dying pains,
 Where Children must with Demons dwell,
 In darkness, fire, and chains:
 For Hell is crammed with Infants damned,
 Without a day of Grace!

Happily, the Calvinistic writer of these revolting lines, lived to repudiate all such horrible notions of Infinite Goodness! He lived to proclaim God as our Father, and to teach his hearers that no human being ever was a Child of the Devil. Every year is adding to the members who have renounced Calvinism, and learned to look upon our Father who is in heaven, solely as a God of Love.

Spiritists, no matter how educated, necessarily become speedy converts to the Scripture doctrine, that "God is Love"—Love, Love, and nothing but LOVE!

Spiritists do not, can not believe in the frightful Hell, much less in the perpetuity of Future punishments; they believe that "God will reward every man according to his works, whether they be good or whether they be evil;" but, they firmly believe in the Restoration of all men.

"Thus saith the high and lofty One that inhabiteth eternity—I will *not* contend for ever; neither will I be always wroth; for, the Spirit should fail before me, and the souls which I have made." Can any believer in the perpetuity of punishments give me half as good a reason, *why* God will contend for ever, as He has given me, *why* He will not?

The Rationale of Spiritism.

PART I.

175. Every belief must necessarily be founded upon such evidence as produces conviction. Belief, or, Unbelief, is not a matter of choice, but, of necessity; and if we are unprejudiced and rational, we are frequently impelled to *suspend judgement*, until the evidence becomes clear and conclusive. If it be said, on even common-place authority, that an ordinary occurrence has taken place, it is believable; although we may not know for a *fact*, that such has really happened, in as much as we did not witness it. But, if an event be said to have happened *contrary* to common experience, and in direct contradiction to our notions of Law and Order, we cannot believe that, however respectable the authority—without acknowledging a lack of caution which would border on credulity. If, however, such phenomenon should be stated to have been multiplied, and if the repetition be attested by several of the leading men of the day—men of legal acumen and penetration—keen, quick-sighted politicians, or, statesmen—grave and learned judges, accustomed to collect and formulate evidence—proficients in the exact sciences—poets, philosophers, journalists, and other eminent literary characters—men whose names are familiar as household words throughout the civilized world; who have stamped their character upon their own time, and also upon futurity, by their influence in moulding and directing the currents of thoughts and events; then, modesty requires that we should refrain from their condemnation, though we may not be prepared to yield our acquiescence—i. e. we are in a position, if influenced by rational motives only, neither to believe nor disbelieve, but, to *suspend judgement*, and to *prosecute inquiry*.

The perceptions of our senses, or experiences, are the intuitions which form the basis of our knowledge. Effects appear, which lead to the discovery of Causes. Each additional experience confirms, modifies, or, alters previous conceptions. Were each individual to receive what could be obtained by means of his personal experience only, the advance and spread of knowledge would be very limited. Testimony, therefore, is not only admissible, but, requisite. In many instances, individual experiences are unsatisfactory, unless confirmed by the experiences of others; and the accumulated testimonies of accredited experimenters and credible witnesses, as to the repeated occurrence of any phenomenon, ought to establish such occurrences as probable, however contrary they may appear to our notions of possibility. "There lives more faith in honest doubt, believe me, than in half the Creeds," saith Tennyson; but, "honest doubt" ought not to be confounded with an unreasoning scepticism worse than credulity. We advance, not by inconsiderate rejection, but, by careful examinations. So liable—in fact, so certain are we to err, that it would be unwise to pool-pool, upon first impressions only, and without due examination, any alleged phenomenon supported by respectable testimony. The more opposite the events are to our conceptions of law and order, the more likely are they to lead to the discovery of new phases of law, by which our knowledge would be expanded.

There have not been any phenomena better attested, than those called *Spirit Manifestations*. They are either essentially true, or, many of the leading men of our time have been duped, or else, they have lent their countenance to aid and abet fraud and imposture. The latter alternative is inadmissible with such men as Lyndhurst, Bulwer Lytton, de Morgan, Robert Chambers, William Howitt, Ashburner, Elliotson, John Stuart Mill, Tennyson, Sir Charles Wheatstone, Varley, Prof. Hare, Washington Irving, Abraham Lincoln, Robert Dale Owen, Judge Edmonds, Horace Greeley, Longfellow, Whittier, the French Emperor, Victor Hugo, Guizot, Leon Favre, Garibaldi, and a long catalogue of other celebrated men. On the other hand, while we are not to yield blind adherence to authority, it would be presumption to say, that such celebrities as the preceding are but dupes, or fools, because their beliefs run counter to *ours*. Therefore, what devolves upon us, is calm, earnest inquiry. Count de Grim, a Prussian atheist, in relating a Spirit-anecdote of Swedenborg, said—This fact is confirmed by authorities so respectable, that it is impossible to deny it; but, the question is, *how to believe it*." Seeing that we are surrounded by such a cloud of witnesses, the testimony of which it is "impossible to deny," it behooves us to attempt

finding out "*how to believe it*"—to discover rational means by which such manifestations may be rendered believable.

Before the idea of Creation by means of natural law was dreamt of, the *fact* of any *existence*, led to the belief that it must have resulted from the *fiat* of a Power capable of working such wonder. Perceiving the existence of comparatively civilized man and the savage, combined with a sense of the ease with which man retrogresses, and the difficulty with which he climbs the ascent of knowledge, led to the very common belief that Man was originally *perfect*, and *fell* into barbarism—hence, the "golden-age" represented as *past*. These errors are the inconsiderate inferences drawn from things as they appeared to be; and Materialists seem to have fallen into similar errors. They see that a particular phase of life is connected with a particular form of material structure, and they infer that life is a *condition* of matter—that, if the organism be altered, or destroyed, the life it manifests must also be altered, or destroyed; that *motion*, or *force*, is an attribute of matter—inseparable from it—a characteristic, not an impulse—that Structure is the result of *matter in motion*, and Life the result of structure. Yet, is not this contrary to many facts, which go to prove that motion is the result of a Principle? having a *separate* existence from, but dwelling in, matter? as soul dwells in body? Matter of itself could not *move* into Structure, any more than a lifeless seed could *grow* into a plant. The scientific theory of the conservation of forces, can be true only on the supposition that life, or, the motive-power, is a principle having an existence *distinct* from that of matter. Like matter, force, as a whole, can neither be increased nor diminished in quantity. If it exceed in one direction, it must, proportionally, diminish in another. One part of matter loses force; another part receives it. Matter and its force can be separated—therefore, they are two *distinct* things; and it is consistent with reason to believe, that force is the activity of a living principle pervading matter. Structure could not originate without living force—a force capable of being *added* to matter, and of being *abstracted* from it—because, formations and decompositions necessarily go on side by side. Material tendency is not towards *construction*, but *destruction*. When life leaves a body, *and not till then*, decomposition sets in. It is *the life* which compels all the elements composing the body to exist together. Frogs and lizards have been alive for years in the human stomach—the *life* in the reptiles resisting the efforts of the stomach to decompose them. If the materialistic view were correct, *changes* in the instinctive habits of animals would be preceded by *changes* of structure; yet, we find the contrary to be the case; for, Changes in the physical structure of animals, result from changes in their habits of life. If the existence of mind depended upon structure, and mental action upon sensuous impressions, then, an animal structure, exactly similar to another animal structure, would manifest *similar* living instincts in obedience to similar natural necessities. For instance, two eggs laid by the same hen are hatched, and produce chickens, which, in due time, also lay; in obedience to the law of reproduction, one fowl sits on her eggs to hatch them—while the other does not: the two are from the *same* parent, their structure and rearing similar; yet, they do not exhibit similar instincts; for, one of them has lost a *living* quality—not through any corresponding loss in Structure, but, through its having been hatched by *artificial*, not by *natural* means. A breed of dogs, trained for some generations to herd sheep, take to that course instinctively. The descendants of horses, trained for some generations to a certain amble, possess that peculiar motion hereditarily. Natural history, as interpreted by certain scientific and philosophic men, proves, that when an animal is compelled to change its Habits, a change of Structure gradually follows, until new species, and new genera arise—not a change of Structure *first*, and *afterwards* a corresponding change in the life manifested by the structure. Hence, it is rational to infer, that Structure does *not* generate Structure; but, that Life generates Life, using matter as the medium—that all nature is but *one body of matter* possessing *one living spirit*, eternally co-existent—that eternal Spirit, agitating eternal matter, *moves* it into Structures; and that, by means of Structure, new phases of Life are progressively organized—eventually arriving at *consciousness* in the Animal, and at *intellectuality* in Man; probably, ultimating in Spirit-existences—we shall see.

J. R.

Explanation of the Law by which Spirit-manifestations are effected.

Received by a Member of our Circle, 12 Oct. 1869.

176. You are in a good frame of mind tonight, and I will take the opportunity of explaining what you have often been anxious to know.

You are already acquainted with the Object we have in view, in communicating with you; but, you are not yet quite decided as to the *means* we employ: if I can, I should like to give you a somewhat clearer idea of the Law by which We write through You.

177. Magnetism, or Electricity, is as yet but little understood on the earth. If you were better acquainted with its Laws, you would see how simple are the means we employ. The Nerves of the whole body are so many conductors of Magnetism to the brain, and are also used by the brain for the purpose of conveying its messages to any part of the body. The wires may be operated upon from either end, just as the Electric-telegraph wires may be. It is necessary that this should be the case, as only in this manner can the Brain be informed of what is going on around it; and by the same means only, can the body be acted upon by the brain. Knowing this, you will easily understand how necessary *passivity* is on your part, to enable Us to take the place in you of your brain. This we do by a very simple process; as we, in our more advanced condition, can see as visible, what to you appears quite invisible and immaterial. We can see this Magnetism; or rather, we can see the *effects* it produces just as you see the effects produced by a current of air. We have also the power to *direct* its movements to a very considerable extent; so that it is not at all difficult for us to direct a stream, or current of it upon any particular organ of your body.

We can *influence* the body, through the brain; or, we can operate upon the other end of the wires, and send a message to the brain, through the nerves. In your case, we prefer to influence you through the brain, as we see that the effects produced will be greater. Your brain is much more easily acted upon, than your body; and, as a rule, we select *that* means of working which will produce the greatest result with the least exhaustion of the subject; or, in other words, with the smallest quantity of magnetic force.

178. All magnetic force, or, all effects produced by means of magnetism, result in a loss of *vital power* in the person operated upon; so that it is not only wise, but necessary for the welfare of our Medium that we should exercise a proper discretion as to how far, or in what manner, we may use them.

Physical manifestations cause a much greater loss of this magnetic force, than mental ones; and, usually, can only be produced upon, or by, those persons who are rich in this vital, or magnetic force, or power. I may as well explain now, that *vital* and *magnetic* force are synonymous.

179. If two or three persons, strong in magnetism, meet together, the result is generally a series of startling physical demonstrations. One person is quite sufficient, but, the consequent *exhaustion* is, of course, greater.

You seem to desire that I should explain more fully, *how* the loss is occasioned; nothing is more easy.

180. A telegraphic wire, in transmitting a message, only parts with that exact quantity of electricity with which it has previously been charged, and cannot, therefore, lose any of its own particles; it is, however, different with the human wires, and the human electric machine: the latter loses not only that magnetism which We supply, but also a great part of its own magnetism which it has made and stored up for its own use. The brain can only hold a certain quantity, and if that quantity is used quicker than the system can reproduce it, a consequent loss, or falling off in power, ensues.

I think I have told you enough for this evening, as you will now understand that it does not do to expend too much vitality at once.

I will conclude, therefore, with just one more observation—that the old proverb of "*use being second nature*," applies to this, as to other things; and that by constant practice in writing, or any other spirit-manifestation, the quantity of magnetism created, and stored ready for use, is always increasing; so that old practitioners can do many things, almost without suffering any evil effects, which would quite exhaust new beginners.

BYRON.

On Inspired Writings. 19 Oct.

181. Much of what is written by Mediums, and called *Spirit-teachings*, is affected, to some extent, by the Brain of the person writing. It must be so; for, untill We are so strong in our power to influence and impress, as to be able to overcome any exposition or interference, the productions must inevitably contain *some* of the ideas of the person writing. It is only natural that it should be so.

From the paper I gave you last week, you will easily understand how *two* cannot operate upon the same magnetic-machine at the same time; and how much more power the Owner of the machine has over it, than We possibly can have.

Can any reasonable man deny this? Can any one say, this is unreasonable? or illogical? Admitting it to be true, then, does it not remove a very great objection many people have to some of the Communications?

We all know how a very good sentence may be spoiled by the interpolation, or substitution, of a single word. How very much, therefore, must some of the Communications suffer, when almost every other word may be wrong! Careful writers take great precautions not to allow themselves to *think*, or to *write*, any foregone conclusions of their own; at least, not more than they can possibly help; for, as I said before, *plenary* Inspiration is quite impossible!

You all believe the Bible to be *Inspired*; but, you all know that it is very incorrect in innumerable instances; and I think I have shown it is *impossible* for it to be otherwise, seeing it came through Human-hands.

Do not, therefore, lay too much stress upon *any* of our Communications; but, in *all cases*, use your *reason*—and always advise your friends to do the same.

This is not exactly what I wanted to write, but, it is the best I could give you this evening, as you were not in very good condition for writing. Perhaps, at some future time, I may resume the subject, as there is a great deal of useful information for you in it. BYRON.

On Spirit-writings. 30 Nov. 1869.

182. My Dear Children, You should not make so much disturbance. Your Circle is not nearly so good now, as it was a month ago. Many causes, no doubt, prevent the regular and punctual attendance of the Members; but, I should like you fully to understand, that unless you do attend a little more regularly, and punctually, than of late, your Circle cannot advance as We are anxious to see it advance.

I had intended to have given you a paper on the subject your Father promised you, but I am afraid I cannot do so this evening; I will try and give you a little exposition on *Spirit-writings* instead.

Spirit-writings, as I told you in my last paper on the subject, are very much affected by the peculiarities of the Organism through which they are given; because, the Magnetism of each individual differs. The more refined the organism, the more refined the magnetism; and it is solely by means of *magnetism*, We are able to communicate. It is, therefore, easily seen, that each paper will depend upon the Magnetism by which it is written, and, therefore, upon the Person writing.

183. Physical manifestations are produced by the *Lower-Spirits*, upon very magnetic, and, generally speaking, less developed organisms.

Mechanical manifestations depend upon a rather peculiar, and altogether different nature. The magnetism is of a *peculiar kind*, and is not so coarse, or *material*, as that required to produce physical manifestations.

Mental impressions are conveyed by means of a more *refined* magnetism; and can only be produced upon, or by, persons who have practised for some time, and whose organisms are favorable. I will, perhaps, continue the subject by and bye, as you have written enough for this evening. BYRON.

Modern Spiritism.

184. In Pamphlet No. 9, I have given a succinct account of Spiritism as known many thousands of years before the Christian era—practised by Indians, Egyptians, Chinese, and Persians, afterwards by Hebrews, Grecians, and Romans—and in Pamphlet No. 10, I have continued the account of the Spirit-philosophy as practised by Christians, from the age of Jesus down to our own day; for, though it fell into desuetude at the Reformation, it never ceased to

exist. It was vigorously resuscitated in 1848, and in so short a period, it has spread into all civilized countries; already numbering upwards of 20,000,000 of adherents—unparalleled by any religious movement in any previous age.

As the following compendious statement, from the pen of A. E. Newton, has appeared in several American Spirit-journals, it may be considered as a fair presentation of the general views and principles of the great body of Spiritists; therefore, I copy it into *The Glowworm*.

Definitions.

185. Spiritism, in its broad sense, as a Philosophical System, embraces whatever relates to *spirit*, *spirit-existences*, and *spirit-forces*, especially all Truths relative to the *human spirit*, its nature, capacities, laws of manifestations, its disembodied existence, the conditions of that existence, and the modes of communication between that and the earth-life. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion, and development—all causation, immediate or remote—all existence, animal, human, and divine. It has, consequently, its Phenomenal, Philosophical, and Theological departments.

But, not in any of these departments is it, as yet, clearly and completely defined, to general acceptance. Hence, there is no distinct *system* now before the Public which can with propriety be called *Spiritism*, or, the *Spirit-philosophy*, and for which Spiritists, as such, can be held responsible.

MODERN SPIRITISM, more specifically, may be defined as *that* belief or conviction which is peculiar to, and universally held by, the people now called *Spiritists*. This may be stated in the single proposition—

That, disembodied human spirits sometimes manifest themselves, or, make known their presence and power, to persons in the earthly body, and hold realized communications with them.

Whoever believes this one fact, whatever else he may believe or disbelieve in Theology, Philosophy, or Morals, is a *Spiritist*, according to the modern use of the term.

Hence, there are wide differences among Spiritists on theological questions. There are those who regard the Bible as divinely inspired and authoritative; though in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom. There are others who esteem it simply as an historic record, embracing the religious ideas, spirit-manifestations, etc. of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories.

The subjoined summary embodies the views on a variety of topics generally prevalent among the most intelligent class of Spiritists.

I. Theoretical.

186. (I.) That—Man has a Spiritual nature as well as a Corporal—in other words, that the *real man* is a *spirit*; which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporal body.

(II.) That—Man, as a spirit, is Immortal. Being found to survive that Change called *physical death*, it may be reasonably supposed, that he will survive all future vicissitudes.

(III.) That—there is a Spirit-world, or state, with its substantial realities, *objective* as well as *subjective*.

(IV.) That—the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it; else, it would destroy their *identity*.

(V.) That—happiness, or, suffering, in the Spirit-state, as in this, depends not on arbitrary decree, or, special provision, but, on *character*, *aspirations*, and *degree of harmonisation*, or, of personal conformity to universal and divine Law.

(VI.) Hence that—the experience and attainments of the present life, lay the foundation on which the next commences.

(VII.) That—since growth (in some degree) is the Law of the Human-being in the present life, and since the process called *death* is in fact but a *birth* into another condition of *life*, retaining all the advantages gained in the experiences of this life, it may be inferred that *growth*, *development*, *expansion*, or, *progression*, is the endless destiny of the human spirit.

(VIII.) That—the Spirit-world is not far off, but near, around, or interblended with our present state of existence; and hence, that we are constantly under the cognizance of Spirit-beings.

(IX.) That—as individuals are passing from the earthly to the spirit-state in all stages of mental and moral growth, *that* state includes all grades of character, from the lowest to the highest.

(X.) That—as heaven and hell, or, happiness and misery, depend on *internal* state rather than on *external surroundings*, there are as many gradations of each, as there are shades of character—each one gravitating to *his own place* by natural law of affinity. They may be divided into several general degrees, or, spheres; but, these must admit of indefinite diversifications, or, “many mansions,” corresponding to diversified individual characters—each individual being as happy as his *character* will allow him to be.

(XI.) That—communications from the Spirit-world, whether by mental impressions, inspirations, or any other mode of transmission, are not necessarily infallible Truth; but, on the contrary, partake *unavoidably* of the imperfections of the minds from which they emanate, and of the channels through which they come, and are moreover, liable to misinterpretation by those to whom they are addressed.

(XII.) Hence that—no *inspired* communication, in this or any age (whatever *claims* may be, or have been, set up as to its source) is *authoritative* any farther than it expresses Truth to the individual consciousness—which last is the final standard to which all inspired or spiritual teachings must be brought for judgement.

(XIII.) That—inspiration, or, the influx of ideas and promptings from the Spirit-realm, is not a miracle of a past age, but, a *PERPETUAL FACT*—the ceaseless method of the divine economy for human elevation.

(XIV.) That—all angelic and all demonic beings which have manifested themselves, or, interposed in human affairs in the past, were simply disembodied Human-spirits, in different grades of advancement.

(XV.) That—all authentic *miracles* (so-called) in the past—such as the raising of the apparently Dead, the healing of the Sick by the laying on of hands (or other simple means) Unharmful contact with poisons, the Movement of physical objects without visible instrumentality, etc. have been produced in *harmony* with universal Laws; and hence, may be repeated at any time under suitable conditions.

(XVI.) That—the Causes of *all* phenomena—the Sources of *all* Life, Intelligence, and Love, are to be sought in the *internal*, the *spirit-realm*, not in the external or material.

(XVII.) That—the chain of Causation leads inevitably *upward* or *inward* to an *Infinite Spirit*—who is not only a *Forming Principle* (Wisdom) but an *Affectionate Source* (Love) thus sustaining the dual *parental* relations of Father and Mother to all finite intelligences, who, of course, are *all* brethren.

(XVIII.) That—Man, as the offspring of this Infinite Parent, is his highest representative on this plane of being—the Perfect-Man being the most complete embodiment of the Father's “fulness” which we can contemplate; and that each man is, or has, by virtue of this parentage, in his *inmost* a germ of Divinity, an incorruptable portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

(XIX.) That—all Evil is *disharmony*, greater or less, with this *most* or *divine* principle; and hence, whatever prompts, and adds Man to bring his more external nature into subjection to, and harmony with, his *interiors*—whether it be called *Christianity*, *Spiritism*, or, the *Harmonial Philosophy*—whether it recognizes “the Holy-Ghost,” “the Bible,” or, a present Spiritual and Celestial Influx—is a “means of salvation” from Evil.

II. Practical.

187. The hearty and intelligent conviction of these Truths, with a realisation of Spirit-communion, tends,

(I.) To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a groveling materialism, which limits existence to the present life.

(II.) To deliver from painful fears of Death, and dread of imaginary Evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

(III.) To give a rational and inviting conception of the *after-life* to those who use the present worthily.

(IV.) To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

(V.) To energize the Soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence, from a knowledge of the constant presence or cognizance of the loved and the pure.

(VI.) To guard against the seductive and degrading influence of the impure and unenlightened of the Spirit-world. If such exist, and have access to us, our safety is not in Ignorance.

(VII.) To prompt our highest endeavors, by *purity* of heart and life, by angelic unselfishness, and by loftiness of aspiration, to live constantly in affinity with the highest possible grades of Spirit life and thought.

(VIII.) To stimulate the *mind* to the largest investigation and the freest thought on *all* subjects—especially on the vital themes of a Spirit-philosophy and all cognate matters—that it may be *qualified* to judge for itself, *what* is right and true.

(IX.) To deliver from all bondage to *authority* (whether vested in Creed, Book, or Church) except that of perceived Truth.

(X.) To make every man more an Individual and more a Man, by taking away the supports of *authority*, and compelling him to put forth and exercise *his own* God-given, truth-determining powers.

(XI.) At the same time, to make each one *modest*, *courteous*, *teachable*, and *deferential*. (If God speaks in one person's interiors, He does the like in those of every other person, with a clearness *proportional* to their individual development; and if one would know the Truth in all its phases, it is well that he should give a patient ear to the divine voice through others, as well as himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this, is the extreme of *egotism*; while, unquestioning submission to another's convictions, is the extreme of *slavishness*.)

(XII.) To promote charity and toleration for all differences, in so far as they result from variations in mental constitution, experience, and growth.

(XIII.) To cultivate and wisely direct the *affectional* nature, making persons more kind, fraternal, unselfish, angelic.

(XIV.) To quicken the *religious* nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness, and parental care, than is apt to be felt without a realisation of angelic ministry or mediation.

(XV.) To quicken all *philanthropic* impulses, stimulating to enlightened and unselfish labors for *universal* Human-good—under the encouraging assurance that the redeemed and exalted Spirits of our race, instead of retiring to *idle away* an Eternity of inglorious ease, are encompassing us about, as a great cloud of witnesses inspiring us to the work, and aiding it forward to a certain and glorious issue.”

Mr. Editor,

Castlemaine, 3 December, 1869.

188. I have read with intense interest and heartfelt pleasure, your First number of *The Glowworm*, which surpasses my sanguine expectations. The compilation must have entailed upon you much labor and expense. If I have not been misinformed £20 will cover the outlay on the First number, and £15 the Second number, unless you enlarge it; which pecuniary expense, the Friends of the glorious cause of Spiritism, will, as a matter of course, take good care to reimburse, remaining indebted for your labor of love—and this I hope they may do promptly. Please to accept my mite,* with the assurance, that did my circumstances warrant it, I should inclose a Check for the full amount, and leave future Numbers to be provided for by others. I fully expect it will not be long before *The Glowworm* becomes self-supporting; in the meantime, it is our duty to bear you harmless. I am, my dear Sir, Yours fraternally —

* A One pound Banknote accompanied this friendly Letter.

As Editor, I embrace this eligible opportunity of *suggesting* to the Adherents and Friends to Spiritism, an inexpensive mode of making *The Glowworm* a success—simply, by making it known.

Several friends to the Cause, have *voluntarily* intimated their readiness to contribute towards defraying the Expenses; and I am sure they mean to do so; but, up to this day (23 Dec.) not One has carried his good intentions into practice—except the above Castlemaine enthusiast, whose Name I have not his authority to mention.

I have printed 1000 Copies; and if every Copy were Sold, I should not have Sixpence for myself, after deducting the 25 per cent. Discount to the Trade. But, how am I to get the 1000 Sold? Certainly not by the aid of friends who are “so deeply interested in the sale of *The Glowworm*,” that they *borrow* it, and even ask Me to lend a Copy, on the assurance of its being “returned quite clean!”

Of the 1000 Spiritists in Melbourne, if but 100 were to take half a dozen Copies each, and distribute them among their acquaintances, they would not only run away with the better half of the 1000, but they would give it a publicity which £20 of Advertisements in the Newspapers could not accomplish; “but what is everybody's business, is nobody's business;” and *The Glowworm* will have to struggle into notoriety independent of its admiring and deeply interested Friends.

B. S. N.